EVANGELISM THROUGH MENTORING
IN
THE URBAN COMMUNITY

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ABSTRACT

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By

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United Theological Seminary, 1997

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The design of this model of ministry is to involve Progressive Union Baptist Church, Huntsville, Alabama, in the ministry of evangelism. The method used to achieve this goal is mentoring. This process was employed to develop and equip persons in incorporating the immense resources of the church into meaningful life-changing experiences in the community.

The test population of the model reached most desired outcomes and new personal ministries were started. There was tangible evidence of growth which was noted by a willingness to serve. This concept of outreach ministry is excellent for introducing congregations to the ministry of evangelism.

Acknowledgments

I would like to take this time and thank the volunteers of the Progressive Union Baptist Church who gave of themselves to make this project possible. Thanks to the Huntsville Housing Authority staff, Arthur Porter, Vanessa Sledge, and Larry DeJarnett, who allowed me to share my ministry with the "Step-Up" Program participants. Two persons who have been instrumental in helping me to be the minister that I've become, my wife, Evelyn, for her understanding and patience in this three-year endeavor, and my mother, who has been a conduit through which my father could guide my ministry years after his death. To my mentors, Dr. Harold Carter and Dr. William A. Jones, who were an inspiration in the early years to lead me to this point in ministry. Thanks to my consultants, readers and others, without whom this study would be greatly impoverished. A special thanks to the Progressive Union Baptist Church for helping me to come to a better understanding of what it truly means to experience God.

Preface

This concept of ministry came about as a result of evaluation of my spiritual biography and the ministry context of which I am a part. I was made aware of what we as a church, in the name of ministry, could do to make a significant difference in the community. I decided the best way to conquer my reluctance was to address what could be real ministry in the life of the context in which I served.

To the memory of my father, the late Dr. H. P. Snodgrass, who was my first mentor, and to my son Israel, to whom I pray I will be a mentor.

Introduction

Evangelism is an essential method through which the peoples of the world can come to know and experience the love of God. It is through evangelism that the Gospel of God's message goes forth to reach those who are not a part of the community of believers. The mission of evangelism does not effect just one side of the outreach perspective. It is difficult for the experience of evangelism to not influence and inspire those who share the Gospel. When the Gospel is shared by Christians who believe it, they feel secure and testify that the Spirit of God is working in their lives. They recognize and acknowledge the blessings of their walk with God, and they are willing to unashamedly proclaim the things that have caused them to come into that relationship. To be numbered among believers and associated with those of the community of faith reassures them, and others, of their willingness to advocate their belief.

Diakonia is a Greek word which denotes the service of the church.[1] Koinonia is a Greek word which means fellowship. This fellowship is usually received as that

[1]Dale S. Moody, The Word of Truth, (Grand Rapids: William B Eerdmans, 1981), 68.

which is shared among the congregation of the faithful. It denotes a oneness, caring, sharing, and supportive fellowship.[2] The term koinonia was Paul's favorite word to describe a believer's relationship with the risen Lord. Koinonia with the Lord results not only in sharing His benefits, but also sharing His sufferings (Phil. 3:10; Col. 1:24). Just as Jesus gave so completely for the sake of people, also believers are to give completely of themselves for the sake of the people of God (2 Cor. 4:7-12; Col. 1:24).[3] Koinonia was a most appropriate term to describe the unity and bonding that exists between Christians by virtue of the fact that they share together in the grace of the gospel. It is this kind of relationship that must lead the church to go beyond its walls and respond to the plight of our communities before those on the outside will come into the fellowship of faith.

This model presents the concept of mentoring as an alternative means of effective evangelism in the urban community. Various rationale will be given that demonstrates why this application could serve as an effective ministry tool for those who must serve a church in the urban or suburban community. It is a method that invites those members not presently involved in outreach

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[2]G. Michael Cocoris, Evangelism: A Biblical Approach, (Chicago: Moody, 1984), 170.

[3]Holman Bible Dictionary [CD-ROM] (1992), s.v. "Koinonia."

ministry to become involved in helping others to discover the joys of Christianity. It is in reaching out to others that persons can experience a greater appreciation of their spiritual walk.

Definitions

The terms listed below are given for clarity of the language frequently expressed or implied in this model. The awareness of this terminology will give a better understanding of the procedures that are employed or implicit in the study.

Mentoring is defined as the process of providing care and education to an individual or situation by an individual or combination of individuals, to improve the circumstances. Mentoring is not simply imparting skills and knowledge verbally, but rather it is sharing the experiences built up through a lifetime of maturing.[4] In the context of this study, mentoring will serve as the mechanism through which persons will have a valid attempt to accept Jesus Christ as Lord and Savior and become responsible members of His church.

Evangelism is the active calling of people to respond to the message of grace and commit themselves to God in Jesus Christ.[5] Definitions range from the

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[4]Doran McCarty "What Is Mentoring," Church Administration Magazine, December 1995, 3.

[5]Holman Bible Dictionary, [CD-ROM] (1992), s.v. "Evangelism."

extremely narrow to the exceedingly broad. Evangelism is derived from the Greek word euaggelion, meaning "gospel" or "good news." In the light of the wide range of definitions and continuing debate about evangelism, it is well to consider two definitions. First, it is preaching the Gospel--communicating God's message of mercy to sinners. Such a definition places limits to arrive at a precise definition of evangelism. It refuses to speak in terms of recipients, results, or methods, laying all its emphasis on the message.[6] This type of definition is certainly correct, as far as it goes. It would represent the view of many evangelicals concerning evangelism.

For the purpose to be used here, a better explanation of evangelism might be stated: evangelism is the Spirit-led communication of the Gospel of the Kingdom in such a way or ways that the recipients have a valid opportunity to accept Jesus Christ as Lord and Savior and become responsible members of His church.[7]

Social Justice is the term used to identify ethical practices that should exist for all. The American system of justice was founded on the noble ideal of equity, fairness and justice, the reality of its workings has traditionally had little in common with that ideal. Justice is no longer what is fair but what is legal, and

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[6] Ibid.

[7] Ibid.

politics itself is transformed into the technical wrangling of lawyers and judges. "Justice, like any other human ideal, can never be achieved. Indeed it can never even be comprehensively defined."[8]

Moral Decisiveness is a practical term developed, by this writer out of years of ministry, to define proper behavioral decisions based on ethical principles. When persons are faced with circumstantial alternatives in which an improper decision may be to the devastation of others, moral decisiveness is the willingness to make the choice that is ethically sound based on positive values. Servants of God must be committed to the mission of God. Commitment to God means being aware of public issues on morality and ascertaining ethical values. Once this is accepted by the servant of God, persons will reject the idol gods of the modern culture that promote immediate satisfaction and seek that which will provide substantial and sufficient perpetual support.

Lifestyle Evangelism is a term which encompasses multiple approaches of sharing the Gospel, by those who witness, as they demonstrate the joy of knowing God as conveyed in their personal life fashion. These approaches are: relationship, demonstration, and confrontational

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[8] David Bender and Bruno Leone, Social Justice: Opposing Viewpoints, San Diego: Greenhaven 1990, 30-37.

witnessing.[9] Relationship witnessing is the sharing of the Gospel with someone with whom a fellowship exists. Demonstration witnessing has no direct contact with others, but is exhibited in daily conduct. Confrontational witnessing is the fortuitous meeting from which the sharing takes place. These specific perspectives will not be dealt with in this setting, but serve to further define lifestyle witnessing.

Chapter Previews

Chapter One addresses the situation of the model. In this chapter, the problem is introduced, the setting in which the problem is discussed, and a proposal is given to implement a tool that will address and solve the situation.

Chapter Two addresses the current trends of the model. This chapter cites research that lends credibility to this process. The state of the art is presented and how others have used mentoring as an effective way of bringing about life's skills and focus in the lives of youth and other institutions. Also presented is a review of other literature which exists relative to this discipline.

Chapter Three addresses the theoretical foundation of the project. The theoretical and theological

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[9]Information gathered in seminar with Lewis A. Drummond, Billy Graham Professor of Evangelism, "Evangelism in the Church" February 1985.

significance are explored. It is through the theoretical perspective that the intentions and possibilities of the model are identified. The theological content emphasizes the biblical and spiritual references that lend foundational focus on the model.

Chapter Four gives the procedures of the project. Here the training and the information processes that would be employed to bring about the results are given. The phases of the project are identified, and how the results will be attained.

Chapter Five addresses the field experience gained from this research. In this chapter the specifics of the model, the process used, and some reaction to the experience are discussed at length. This information is given to indicate the details that led to the results of the model.

Chapter Six relates the reflections of the author of the project. In this chapter, the experience is recalled and a summary of what the experience has meant is given. Also, there is a response made to an author who wrote about the failure of the church to do its mission. The final conclusion is given to the result of the model.

Chapter I

Ministry Focus

The Problem

In an effort to lead Progressive Union Baptist Church in a direction according to concepts presented in the Bible, it is necessary to be certain that the ministry of the church is following the example taught by Christ. It was observed in earlier years of this administration that there was no designated group to insure that the ministry of evangelism would happen, nor did there seem to be an inclination on the part of the membership to conduct such activity. It was necessary to develop and implement a tool that would enable this congregation to fulfill the mandate of the Bible and carry out the Great Commission--"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."[1]

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[1]Matthew 28:19-20. (New Revised Standard Version).

Background and Setting

There are many things that define the ministry plane of Progressive Union Baptist Church. Huntsville, Alabama, our focused city, is a city that is characterized as having a high degree of financial strength (Appendix A-1). Huntsville has always been a city that was economically situated. It was one of Alabama's thriving textile centers in the close of the century. In the middle of the new century, at the close of World War II, Huntsville became the home of Army rocket and missile projects.[2] Now, more than fifty Fortune 500 companies have offices in Huntsville. The economic success of this community's high-tech industry has provided residents with some of the highest salaries in the Southeast. Huntsville has four institutions of higher learning, and several two-year institutions for the education of its residents and others. When compared with the four largest urban cities in Alabama, Huntsville has the highest high school completion rate with 82.0 percent, and the highest college completion rate with 33.3 percent (Appendix A-6). It offers more than sixty local arts and cultural groups, which provide entertaining enrichment including art, ballet, chamber music, community choruses, opera, and theater companies.[3]

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[2]James Record and Tom McDonald, Commemorative Album: Huntsville, Alabama, 1805-1955, (Nashville: Benson 1956), 4.

[3]Robert Towery, ed., "Huntsville at a Glance," 1996 Guide To Huntsville/Madison County (Huntsville: Towery, 1996), 67.

The church is located in a community within the city of Huntsville that is financially strong. In the same district is the city's largest shopping mall, two of the city's four-year colleges, two two-year colleges, and the research district where most of these Fortune 500 companies are located (Appendix A-1). According to information published by the Huntsville Chamber of Commerce, the median family income is $43,100 (Appendix A-1). This is the highest in the state of Alabama. The median family income for the state is $32,300 (Appendix A-5). This places Huntsville above the national average; at the same time, the community's cost of living is among the lowest in the country compared to other high-technological metropolitan areas(Appendix A, Tables 1-4).

The persons who make up the community, as well as the church, are employed by agencies that have, presumably, financial strength (Appendix A-1). Huntsville is an urban city that has no visible-economically deprived areas known as ghettoes in some metro cities. Although some areas of the city may not be as developed as others, most provide a pleasant residential environment.

In the city of Huntsville, Alabama, economic prosperity is rapidly becoming synonymous (Appendix A-1). Progressive Union for over a half-century, has provided ministry for its membership of over seven Hundred persons, of which 99 percent are African-American, and

the remaining 1 percent is Caucasian and other races. Approximately 70 percent of the congregation who are members of the church, are employed by the United States Government contractors employed on the military base, United States Government sub-contractors, or space industry agencies located in the city (Appendix A-1). These persons are either in supervisory roles or are given the latitude to be productive on their own. Another 10 percent is retired, and 18 percent is employed in the civil service industry or own their own businesses, with the remainder unemployed or in job transition.

A strong multiple college community, the high-technological industry, and vast cultural activities base are a benefit to any congregation. This means that most of those who make up the congregation are high school graduates or have two to three years of college, and some others, graduate level education and beyond. This enables the pastor to address analytical concepts, present educational studies, or sermons in a more detailed methodology because these concepts can be received by many members of the congregation. This level of congregation also allows for a more detailed execution of various events due to the resources available to carry out many of these events. For example, persons with such a wide range of associations can provide realistic items that often have to be simulated in other congregations.

Many members of the church are affiliated or employed by federal agencies who often are looking to provide services for non-profit organizations. These agencies from time to time are looking for non-profit groups or agencies to whom donations may be made, or provide assistance and services to these agencies for various reasons. Therefore, the church is able to do many things without always utilizing church funds because of the strong resourced base with which it is associated through its membership.

Statement of the Problem

There must be a way to lead the church into a mission of evangelism that is profitable and encouraging to both the witness and the one to whom the good news is being shared. One thing that can make ministry difficult in this highly-resourced environment, is that there are many persons, who are associated with the congregation, that do not transition well between the work place and the church. Many of these persons are supervisors, managers, business owners, and major industry executives. When these persons come to the church, they have to assume a less authoritative role; which can be difficult after making million-dollar decisions that affect the operations of the country all day.

Many persons in this analytical and greatly educated environment can view the pastor as only a "hired hand"

making a living from the Gospel in the same manner as they make a living from their respective vocations. Some see the ministry of the church as an activity they "work" into their schedule when time permits. They feel that the "rest of us" certainly must know how important "their" time is with all they have to do. Therefore, the pastor "must understand" when these persons don't come to church for two to three months, nor have time for any Christian educational or doctrinal studies, because they have other "important" things of which they must take care. For some of them, the church is just another activity they have to attend.[4] Many of these persons in the African-American community, will run back to the church during times of conflict with the larger society, as they realize that the Black Church is an important voice in the expressiveness of the minority community.[5]

In this present operation, traditional out-reach ministry is limited in missionary efforts needed to reach those who have not yet come to experience the saving power of the Christ. This puts greater demand on the pastor who must "leave the Word of God and serve tables." Although the pastor does not mind serving the church in this way, the perceptions usually are, "ministry is the

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[4]See Darrell W. Robinson Total Church Life, (Nashville: Broadman Press, 1985), 134.

[5]Meredith B. McGuire, Religion: The Social Context, (Belmont: Wadsworth, 1981), 204.

pastor's job, not ours." Therefore, the blessings of being a part of life-changing ministries are missed by the congregation in general, due to mistaken perceptions. Also, from the other side the community misses out on the expertise and blessings that these highly-resourced persons have to offer.

The Holy Bible as recorded in the book of Hebrews instructs:

> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.[6]

Thus, if persons would follow the spiritual leadership of the one who submits to the Divine authority, these persons would experience the greater blessings that God expects those who serve to receive. The pastor subsequently, would not have to tread lightly because of lack of support by persons who cannot see the vision. The pastor could stand true to the mission God has given and help all become submissive to the will of God.

In his book, God in the Ghetto, Dr. William A. Jones, pastor of the Bethany Baptist Church in Brooklyn, New York, writes that because of the racist ethos in America, so many hang on illusions with respect to the

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[6]Hebrews 13:17.

ladder of success--a mythological ladder to which already weakened eyes are blind. The rich are on welfare but under other names such as: tax breaks, subsidies and special allowances.[7] It is now realized that in the efforts to achieve, many did not truly understand what was meant by moving up.

The task before the church is to synchronize patience, resources, and motivational ministry with limited time availability in an effort to help develop workers for labor in the fields the called leadership has been blessed to serve. The leadership must utilize ministry methods that will instill in these workers an eagerness to become more involved in their service to the ministry to which they have been called and to which they have made commitment.

The Apostle Paul writes, in principle, that God is in charge and is able to make all grace, all necessities, and even all resources, abound toward the servants of God; so that those persons, may always have all sufficiency in all things, and abound to every good work:[8] The church cannot lose when it gives of itself to be a blessing to the people of the world. The faithfulness of the people of God toward giving of themselves to be the blessing they are called to become,

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[7]William A. Jones, God In The Ghetto, (Elgin,IL, Progressive Baptist, 1979), 25.

[8]2 Corinthians 9:8.

will only result in a greater blessing that has rewards beyond imagination. When God's people make attempts to guard and guide the blessings in areas that God is not leading, the opposite of what is desired may be the outcome.

Jesus says in part, "Those who want to save their life will lose it. and those who lose their life for my sake, and for the sake of the Gospel will save it."[9] Therefore, as Jesus has taught, persons who make the effort to save their lives by treading lightly in some places, and carefully in others, may actually lose what they are trying to save. Those who are reluctant to use the resources God provides to help the people God brings to our awareness, may experience unpleasantness trying to do things by which, seemingly, God would be glorified.

The purpose in employing this ministry is not to directly move members of this congregation out of their "comfort zones," but to help them carry out the Great Commission by showing them how to create ministry within arenas in which they are equipped, and to show them how to use these arenas to minister to others who are not already part of the Christian community. Jesus did not come to add an external form of worship to the several ways of life that are in the world, but he came to call mankind to a divine and heavenly life; to the highest

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[9]John 12:25 New Revised Standard Version.

change of their own nature; to walk in the wisdom of the light of God; to live in such wisdom, purity, and holiness as might fit them to be glorious in the enjoyment of God to all eternity.[10] It is believed that methods can be implemented that will enable persons to discover the joy of life-changing experiences as personal blessings are shared with others. The intent is to create new evangelistic arenas for persons on both sides of the economic line in order that the whole of the community may reach confluence, and bring hope to what appears to be a hopeless situation.

Within the community of Huntsville, with its great economic stability, there also exists a class of persons who feel that society has excluded them; and there is no way for them to achieve what the "upper-class" has achieved. They are those who may be categorized as the disenchanted, the downhearted, the hopeless, the seemingly forgotten. This group makes up approximately 11.6 percent of the city population (Appendix A-7). There are many social agencies that exist in the city to help these persons (such as United Way, Christmas Charities, Catholic Services, the Downtown Rescue Mission, Help Line) but funds are limited, available hands are insufficient, and in some situations, resources are not available.

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[10]William Law, A Serious Call To A Devout And Holy Life, ed. John Meister et al., (Philadelphia: Westminister 1955), 69.

Significance of the Problem

As a result of this study, new meaning was found to the teaching of Jesus that says, "How hard it will be for those who have wealth to enter the kingdom of God."[11] It was discovered in application that although this passage is usually perceived to mean financially rich, it probably also includes persons who are blessed to have abilities, contacts, or material items. There are times when it seems that some persons of the congregation, who do not have the high incomes, feel that certain ministries or certain resources of the church are unavailable to others who are outside this religious fellowship. This creates an attitude of class struggle among persons who are not a part of this congregation, who feel what they consider insensitivity to their needs that this church can meet. There are also times when it is felt by the individuals needing assistance that procedural operations of the church are unnecessary, especially if the situation is due to their own time limitations or lack of planning. However, procedures are systems of order and are necessary for the smooth operation of any institution. This may appear to some persons as being inconsiderate, excessively structured and seemingly, heartless. However it is viewed, or

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[11]Mark 10:24-25 New Revised Standard Version.

whatever is the reason for not meeting the needs or providing hope for those who have little hope, there are persons not being served as they could be by the ministry of the congregation.

There are persons within the congregation who, on their own, provide services to meet the needs of persons who are less fortunate, or who need the expertise that they can provide. These persons work frequently and tirelessly in these efforts. This work is done without recognition or compensation. These persons do not serve in the name of the church. They do what they do out of their love for others. They do what they do as a result of their spiritual conviction and commitment. This work is highly commendable, but is done by too few persons. It is this type of missionary effort that needs to happen on the part of those "blessed believers" as a way of bringing along, strengthening, and encouraging those who are less fortunate.

Our responsibility as a church is to help others feel a sense of ministry and seek to assist those who are socially and mentally defeated by life.

> To be a member of God's church is to participate in an accountable community of believers who function under the lordship of Christ and are responsible to one another under the guidelines of God's authority. The church holds [members] accountable to live out our commitment to our covenant with God.[12]

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[12]Anthony T. Evans, America's Only Hope: Impacting Society in the '90s, (Chicago: Moody 1993) 77-78.

Many persons know of God, but few know God. This kind of knowledge requires an intimate relationship with Him. Proceeding by God's pattern, persons recognize their insufficiency. Once this is realized God can take over and work through them.

> Knowing God, feeling God's presence, experiencing acceptance and feelings of belonging in the church go a long way to assuage the crisis in adolescents' lives that stem from feelings of distance, criticism, unacceptance, and rejection. Churches can be wonderful places in which identity is found. Being "in Christ" is more than a biblical passage. It is the essence of the Christian community itself.[13]

In order to bring members who are not yet participating to a point of involvement, there must be sufficient and efficient preaching of the Gospel and fervent prayer to help persons come to the awareness of their need to have the same mind that was in Christ Jesus. This training must come in the form of the proclamation of the Word of God. Paul says, "Faith comes by hearing; and hearing by the word of God."[14] Until the question is correctly answered "Yes, I am my brother's or my sister's keeper," the mission of true community will be out of our grasp and will always be seen as someone else's situation and not ours collectively.

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[13]V. Bailey Gillespie, "The Crisis of Adolescence" Ministry, (April, 1996), 11.

[14]Romans 10:17.

The church will discover that those who need it the most, although aware of where it is located, may not necessarily come to it. That means the church must go where ministry needs are, in order to meet the need. Which also means the church may have to provide ministry in another framework in the middle of the week that ministers to these persons. Sufficient transportation for getting to many of these areas to minister, is limited. There are many churches, including this ministry, that have transportation that is not being utilized during the weekdays. Most churches want to be sure that the community does not "wear out" their utility so it will be available when it is needed by the congregation.

In this ministry context, a Sunday bus ministry was proposed to help reach out to the community for worship. Drivers were trained and properly licensed to do the task. Neighborhoods immediate to the church were canvassed and evaluated for a bus ministry. After a short three-week effort, it was reported that the bus ministry would not work as there was no response from the neighborhood. This Pastor informed the committee that it would take at least several months for anyone to believe the church was seriously reaching out to the community. For reasons that are unclear, the mission effort has not happened at all except to reach persons already committed to the church who may have transportation difficulty on that particular day.

How can we meet the need and lead others to come to the awareness of what ministry is all about? We must do it through training. Training in the form of biblical studies must be strengthened in order to convict the hearts of believers, and help them get beyond "the event" attitude. What is meant by "the event" attitude is persons faithfully and routinely come to the worship, seminars and educational sessions of the church, but the sessions become "checklists" to which persons in attendance can mark off and reply, "I was there." These sessions become mini-religious entertainment opportunities from which those in attendance leave with an appraisal of whether or not the session was enjoyable, as opposed to whether it was informative, biblically correct, or life enhancing. The attendance is always appreciated, but if there was no life-changing decisions as a result of the sessions, the time given was simply time used up.

Persons must get to the realization that the solution to social justice is not following a list of "if-thens." (If the person does this, then you do that.) The solution is honestly showing persons you care about what concerns them, or acknowledging in a meaningful way that their need cannot be met at this time; but that all possible efforts shall be put in place to find the time and the best solutions. If people don't honestly and sincerely care, they will never get to the attitude of

the Good Samaritan, which does not inquire, "What will happen to me? What will it cost me? How long will I be involved, if I stop?" But, it will query the greater question, "What will happen to this person, this family, this community, and ultimately this city, if I don't stop?"

This is the task in this endeavor. We must employ the necessary dedication and spiritual guidance to lead persons to reclaim the mission defined by Christ and given to the whole church and not to a few individuals that make up many of the social action agencies of our cities and our nation.

> Part of the problem in the church today is that many people want God's blessings without making a corresponding commitment to Him. They want a casual Christianity and abundant blessing. But that isn't how God works. God holds His people accountable to a serious commitment, which then results in abundant blessing. Many people who go to church never experience God's blessing because they never submit to His authority.[15]

The best method of helping persons to accept Jesus is one-on-one, face-to-face. However, with the changes in modern society, in rural as well as urban areas, there is often a fear of persons unknown to us. Therefore, methods that have traditionally been employed as the way of reaching those who are not a part of the church must be

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[15]Anthony T. Evans, America's Only Hope: Impacting Society in the '90s, (Chicago: Moody 1993), 79.

redefined. It has been realized that many of these executive-middle-class persons are not often going to involve themselves in unfamiliar or uncomfortable territory. These persons seldom have sufficient time to adequately minister to those that are in need of their expertise. Therefore, the numbers that actually reach out and serve the community will be small.

It is the modern church's responsibility to carry out the mission God has given, and to implement a way that will attempt to maximize participation on the part of those who would serve if they could feel a sense of service and comfort. It is this writer's effort to implement a mentoring program that will serve to meet this need, and allow the possibility of ministry that can make a difference in the community. This effort will involve sharing a part of personal skills and career enhancing or career developing techniques that will assist those in need of making some lifestyle changes that will bring them to a relationship with the local church, and ultimately with the Christ.

Chapter II

Literary Review

Introduction

The design for this model is one very similar to a design of evangelism titled Life-style Evangelism. It is in the modeling of a Christian way of life, which can serve to lead others to see the truth of Christ in those who would make this profession. In the mission of this project, there has been an intent to focus primarily on the departure from many traditionally established programs in order to encourage and inspire maximum involvement and responsiveness on the part of the congregation. It is alternative methods that can make a difference in the accomplishment of the ministry of evangelism.

Upon careful study of the Bible, it was noticed how Jesus used mentoring as a way of ministering to those who would later became inspirational for readers of the Holy Bible. It was believed that by using a mentoring technique others could experience the life-changing reality of knowing Jesus. Jesus ministered to multitudes. Although this ministering event is significant in showing the appeal of the message he gave, the stories and events

that are most memorable in the minds of believers are the situations he had with persons one-to-one.

The idea of alternative methods of reaching unchurched persons was expressed by Anthony Campolo and Gordon Aeschliman in the book, 101 Ways Your Church Can Change The World.[1] This author team identifies 101 ways the church can serve as a catalyst for changing the world. Noted author Anthony Campolo gives some very stimulating alternative methods that may be employed by the church in an effort to reach out to unchurched persons in the community. One perspective that is highlighted is the need to utilize methods different from the traditional such as worship settings and flyers. It is possible to gain a new person to the faith by enabling them to see the church as a relative avenue that can meet their needs. This is quite a change from some older concepts that seemed to only imply that if persons were to become involved in the church their lives would be much better as they would be religious persons. This author team does an outstanding study plan that could be utilized by churches as a way of implementing some of the suggestions given in the book. These methods would meet the needs of many aspects of society. The authors address many areas from what is evangelism, to meeting the needs of poor, the oppressed and the family.

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[1]Anthony Campolo and Gordon Aeschliman, 101 Ways Your Church Can Change The World, (Ventura: Gospel Light Publishing 1993).

In response to what Campolo and Aeschliman have suggested, it was decided that mentoring would be considered as an approach to evangelism. The idea of mentoring has been used by many professionals as a way of shaping and molding lives in many areas. It is widely used in major industry by professional agencies as a way of developing other professionals. It has been used by electronic industry giants such as International Business Machines (IBM). It has been used by computer firms, engineering firms, software design, personnel and educational firms across this nation as a way of developing new business leaders and creating competence and confidence.

Mentoring was the success of the idea developed by Eugene M. Lang who is called the Mentor of Mentors, who through the efforts of this implementation saw transitional change in the New York City area. In the book, Mentors: Making a Difference in our Public Schools by Thomas Evans, there is a great explanation of the successes of mentoring in the New York City area.[2] It was in New York that Lang brought together a combination of lawyers and other successful agencies to help change the hopelessness of youths in the New York area. So many of these persons in urban areas feel the immediacy of

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[2]Thomas W. Evans, MENTORS: Making a Difference in our Public Schools, (Princeton: Peterson's Guides 1992), 3.

hopelessness because of the limited ability of city government to meet the needs of providing city services for all of its citizens at the same time. This responsibility on the part of city government can be overwhelming due to the magnitude of requests. The seemingly disproportional distribution creates frustration among the citizens which causes more anxiety. This anxiety expressed on the part of parents can lead to a sense of hopelessness for the family. As Lang employed the mentoring process in the New York area he was able to make a difference in the lives of the youth of the community.

Mentoring has been used throughout the country as a way of reaching youth who either have no positive role models or have limited positive influences in their lives. Many of the programs that are associated with the terminology of mentoring are connected with youth. This has been observed through the influence that mentoring has impacted by its use with youth programs.

Some of the young people oriented programs that have become successful using mentoring as a primary tool for their operations have been: Big Brothers/Big Sisters, Disciples International, Cities In Schools, The Good Shepherd Program, Campus Compact, Dare Mighty Things, The One to One Partnership, The Association of Youth

Councils.[3] All of these programs provide or offer training in mentoring as a way of reaching youth. When the term youth is used, this is not to imply these programs are limited to middle and high school-aged persons. They also include college-aged persons. These agencies will establish programs for schools or churches, or send material that will enable similar programs to be developed by schools or churches. These programs will also offer research on the backgrounds of individuals who work with youth from a national data bank.

Disciples International which is based in Swarthmore, Pennsylvania, is a Christian oriented program. This program is representative of mentoring programs for youth that exist to empower Christians to duplicate their faith in others, especially youth. As a Christian oriented program, Disciples International seeks to develop other youth to become disciples by learning biblical principles as demonstrated by other believers, and to share that faith with others. Its goals and principles seek to keep youth from falling victim to the social ills that are experienced by many of the youth of this modern era.

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[3]Nexus Solutions "Resource Guide For Mentoring Programs" http//www.webcom.com/nexussol (27 Jan. 1997).

Literary Reviews

There are several sources to provide information regarding mentoring as a legitimate method of ministry. In the December 1995 issue of Church Administration Magazine, a major portion of the issue is devoted to Mentoring. There is a definition of mentoring, biblical models, and mentoring methods that will make a difference in ministry. One section examined relates how mentoring is not only the responsibility of pastors. Every mentor needs a mentor.

Stu Weber writes an interesting article on men mentoring men. He identifies biblical models on men who were spiritual inspiration for other men. He describes the need of the buddy system, as well as, the awareness that this labor is not one to go alone.[4]

There are other authors who have done work in the area of life-changing ministry for the church. In the book, The Equipping Ministry: New Testament Methods for Maximum Church Outreach,[5] the author gives suggestions that serve to help guide individuals in the process of developing individuals to share the gospel message. Paul Benjamin feels that the Gospel offers the necessary absolutes on which to build lasting human relationships.

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[4]Stu Weber, "Someone To Lean On" Focus on the Family, (June 1996): 2.

[5]Paul Benjamin, The Equipping Ministry: New Testament Methods for Maximum Church Outreach, (Cincinnati: Standard, 1978).

In this book he relates the benefit of liberation, how to develop gifts and how to redirect our focus in the ability to reach out. The message of this book also gives a suggested plan or course of study for others who may want to pursue an idea for creating or supplementing church growth. The Equipping Ministry, shows ways that ministry often fails because of the expectation of ministry. This author deals with some reasons to refocus our evangelistic outreach and ways to equip others for ministry.

How To Win Them,[6] combines sermons by various preachers of the country who have presented inspirational messages on evangelism. These messages give insight and informative descriptions on witnessing. Although these are presented in worship settings, these give very practical tools for evangelistic methods. Each sermon serves to highlight some perspective that may be encountered in the outreach efforts of a local church. One examines many of the difficulties that may be encountered. Another deals with the attitude that must be developed in the witness. Another examines the life modeled by Jesus as a way to effectively reach out to the unsaved. It concludes with the benefit of having reached the experience of Regeneration. As the author addresses

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[6]John R. Bisagno, Kenneth L. Chafin and C. Wade Freeman, How To Win Them. (Nashville: Broadman, 1970).

his various encounters with life, he mentions how these serve to be a reflection of what Jesus does in the life of the believer.

James L. Fowle, in the work of an older tradition, So Many People,[7] identifies the varied types of people which make up our nation--particularly the South. He points out many of the traditions and cultural norms that may be encountered. In this work he addresses the magnitude of the work with all these various attitudes and beliefs. These conclusions are based on the reply of several missionaries on the field who detail their encounters with the various attitudes and experiences. It is unique to note the magnitude of the work cited by this author in the 1940's, contrasted with the 1990's. As the 21st century is approached, it is interesting to note the magnitude of the responsibility has not decreased, nor has the uniqueness and complexity diminished.

The book by Middleton, Training For Discipleship,[8] offers some ideas for preparing workers for the witnessing event. One thing noted by this author is the need to go beyond traditional methods for reaching the unchurched. Middleton offers some very practical guidelines to accomplish this. He concludes there is a

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[7]James L. Fowle, So Many People, (Richmond: John Knox, 1944).

[8] Robert G. Middleton, Training For Discipleship, (Valley Forge: Judson, 1976).

need for a new strategy, then offers some direction for outlining that strategy. In addressing ministry to the youth of the church, Middleton reveals how employing some activities that create stimulation can serve to enhance the witness to the youth of the community. There are games, and alternative activities that are excellent for reaching out to those who are not a part of the church.

A noted author and preacher, Samuel Proctor, gives some very stimulating insights on what is happening to our communities. He writes a book titled, Preaching About Crisis in the Community. This collection of sermons serve to give practical revelations on the plight of the community and how the church can be the solution to the ills faced by the community. This author addresses the uniqueness of this "Holy Ground" and the responsibility this community shares in addressing the needs of the local community. The crisis and the magnitude of the need, as communities cry for social justice is defined in this work. Dr. Proctor gives selected Scripture that may serve to meet the need of ministering to the community in this critical time. After these aspects of the crises are identified, Dr. Proctor gives the process of developing sermons to deliver this message of hope to a world in need.[9]

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[9]Samuel D. Proctor, Preaching About Crisis in the Community, (Philadelphia: Westminister Press, 1988).

In his examination of the African-American Church, Carlyle F. Stewart III writes, African American Church Growth: 12 Principles for Prophetic Ministry.[10] This book is a remarkable tool for giving an overview of many of the traditions and perspectives common in the African-American Church. Stewart explains the importance of their place in the worship experience. He offers some practical tools that can serve to be a guide to the pastor who may be looking for reasons why there are some limitations in the growth of the local church. Stewart also addresses the place prophetic worship has in the life of the church. He cites the role of the pastor in that prophetic experience, as well as the barriers within the church that can hinder the growth process. This author touches on many aspects of the church operation to include what were previously areas of non-consideration-- women and youth. This book focuses on: (1) Culture; (2) Conviction; (3) Education; and (4) Evangelism. It is these elements, in part, that shall be employed to strengthen the mentoring effort by creating life-changing ministry.

Reclaiming The Urban Family by Willie Richardson, is a very stimulating work which gives some insightful ideas on helping the church to involve itself in life-changing skills for the urban family. Richardson seeks to indicate

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[10]Carlyle F. Stewart III, African American Church Growth: 12 Principles for Prophetic Ministry, (Nashville: Abingdon Press, 1994).

the need for the church to serve as a training center for workers who will make a difference in the lives of the families they will serve. Evidenced by the large growth of the congregation, and the strong male involvement in the church where he serves, Richardson has demonstrated what can work to help change a family on the way to its demise.[11]

Stephen Covey is the author of the best seller, Principle-Centered Leadership. For the purpose discussed here it is a resource for discovering directions for developing leaders. In this work, Covey offers some very important principles for leadership. This book presents many of the errors of most leaders as well as the techniques needed if persons would be successful in the leadership of many organizations. It focuses on technique, which includes, planning, strategizing and implementation of methods that will serve to give directions and improve operations of most organizations. This book also includes the area of management as well as leadership. It allows the reader to discover why some previously employed methods are not working, or why these methods may create short-termed effectiveness. This book was key in encouraging methods for beginning many of the new ministries that will be a part of this ministry

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[11] Willie Richardson, Reclaiming the Urban Family, (Grand Rapids: Zondervan, 1996), 34.

administration. If leaders have a clear understanding of how to lead, more effective ministry can happen in the church. This book was used as material for creating motivation in the leadership of the church.[12]

Gerald Martin Young has written a work which addresses the ministry of evangelism in the African-American community. The book which is titled, The Religion of The Other Side, focuses concern of the author about the plight of young African-Americans.[13] In this work which contains sermons to address this issue of change in the Black community, Young asks questions that make many wonder is there any hope for the future leadership? The author undergirds the book with a look at Malcolm X. He addresses the possibility that Malcolm might not be as negative about Jesus, if the church had a warmer attitude toward this outcast.

A book on the contemporary scene is Going ...One on One. This book gives suggestions and methods that should serve to help the church to develop procedures to be used for home and special visitation.[14]

There must be a way in which the proclamation ministry can help in the mission. This is addressed in

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[12]Stephen Covey, Principle-Centered Leadership, (New York: Simon & Schuster 1991).

[13]Gerald M. Young, The Religion of The Other Side, (Kansas City: Jordan, 1994).

[14]Harry M. Piland, ed., Going ...One on One, (Nashville: Convention Press, 1994),

How To Preach To People's Needs.[15] Jackson cites that preaching is an ancient art. He writes that the use of sermons as an instrument of group therapy is probably the oldest form of ministry to the soul needs of all. The preacher who would heal souls must be able to speak from a heart that knows the healing power of God. This is a good foundational book for persons who need inspiration to address many of the unpleasant situations in life.

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[15]Edgar N. Jackson, How To Preach To People's Needs, (Grand Rapids: Baker Book House, 1972).

Chapter III

Theoretical Foundation

Introduction

The mission of this unit shall be to give a theological and a theoretical foundation for this model of ministry. In this chapter, explanations shall be provided as to why this model of ministry can be a valid consideration for many of those who are privileged to engage in ministry in the urban or suburban community.

It is believed that if persons understand that Jesus' greatest witness was expressed in the lives of those with whom he dealt one-to-one they would feel a greater desire to emulate that lifestyle. It is believed that those helped by this process will replicate the process and bring others to the awareness of walking the moral life as demonstrated by Jesus. It is in this perspective that this effort shall be undertaken to help persons to understand the biblical mandate to share the Gospel and be an instrument through which lives are changed.

Statement of Focus

The focus of this effort shall be to give evidence, theologically, the biblical basis for the direction of this project. Explanations shall be given as to why this direction was important and could very well be valid consideration for many of those who must serve a church in the urban or suburban community that has access to great resources or to persons well resourced. Persons must be equipped to make proper implementation of these resources which will serve to increase the potential effectiveness of ministry in the community. Also, persons or situations so equipped will understand from a biblical perspective why it is fair to serve the community out of the resources available.

The practical method that shall be employed is the concept of mentoring as an evangelistic tool. Persons must come to understand what it means to employ mentoring as a method of bringing persons to a relationship with Christ as demonstrated in the Bible and demonstrated in the life and process of the mentor. This method is being considered as it is acknowledged that the effort to reach many persons who are unchurched may be reached by non-traditional methods. As opposed to only employing biblical referenced presentations to unchurched persons, consideration can be given to "life-modeled evangelism" that can encourage others as well. Jesus taught in John 13:35, if by your actions and by your attitudes persons

are able to discern love, that will be the greatest tribute that will identify you as my disciples.[1]

It is believed that persons who practice a Christian lifestyle and demonstrate that lifestyle by sharing a part of themselves with others who are burdened by society can encourage those burdened persons to want to imitate such a lifestyle. It is hoped that as a person discovers the success from the mentored example, efforts will be made to discover the source that stimulates persons to follow in the paths of Christianity. Our faith is not private and ornamental. It must affect our involvement with others in the community or it is empty and superficial.[2]

Preaching will serve as the stimulus to bring about the inspiration that will lead persons to employ various ministries that will strengthen the individual-- thus strengthening the family. "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."[3] Preaching is the way that the spiritual message is communicated to the people of God. Once preaching and mentoring are implemented, lives will be changed, which will in turn,

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[1]John 13:35 (New Revised Standard Version).

[2]Samuel D. Proctor, Preaching About Crisis in the Community, (Philadelphia: Westminister Press, 1988), 37.

[3]1 Corinthians 1:18 (New International Version).

change lifestyles and bring about an effect on the community. It is also believed that preaching, as it is undergirded with an emphasis in instruction, will provide the necessary principles that will affect the process. This is how the empowered are to be equipped.

Mentoring will attempt to emulate, in a church setting, the success achieved through various youth focused programs such as Big Brothers, Boy Scouts and Girl Scouting, MENTOR, and the I Have A Dream (IHAD) Foundation of New York City. It is in these programs that skills and values are passed to another generation to follow and learn in order to increase survivability. Mentoring says, in a unique way, "Follow my lead and do likewise." This is the same message Jesus gave when he taught the Disciples the various lessons of the Kingdom. In the Gospel according to Saint John he said, "I have set you an example that you should do as I have done for you.[4]" This is the message that should be given to those who feel there is no direction that will be beneficial for their lives.

Hope must be created where there is none. Persons must be able to find a model that can be followed as a point of beginning. Frequently, many of those who are the disenchanted are told by some, "Here are the principles, here are the tools, go forth and do what must be done."

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[4]John 13:15 (New International Version).

As proper encouragement is given by demonstration, the example followed and emulated, lives will be changed. This change will not only happen for the recipient, but also for the deliverer of the good news and eventually the community.

General Goals

The mission is to get members of the church involved in evangelism, by not necessarily calling it evangelism, but calling it mentoring, while producing the same evangelistic results. The goals of this theory shall be first:

(a) To motivate through preaching persons within the ministry context to desire to initiate or become part of ministries that will serve as avenues by which the mentoring process can happen. (b) To equip, through training and teaching, laborers to reach others.

The idea is not to necessarily create more programs but to involve more persons in ministry which may be individual or group, short-termed or perpetual. Whatever the specific circumstance, persons shall be inspired to join ministries, or to create ministries that shall serve to change lives. As these become involved together, brotherhood shall be developed and less of a competitive attitude which always keeps persons seeking self-survival rather than collective survival. It is believed that if

outreach ministry efforts are not successful in a specific time or in a specific effort, the lessons learned in the class instruction of the Word will serve to add to personal transformation in a manner that persons will grow confident enough to pursue the mission in other non-organizational efforts.

These self-initiative goals will serve to have the church more oriented toward sharing itself routinely and not merely participating in the programs and special efforts of the pastor. It is admitted that while the specific ministry context had not been previously involved in life-changing ministry, there were excuses on the part of this administration not to be involved as "the persons of this ministry context seemingly did not want to be involved." There are situations that indicate there are persons within this specific ministry context that could minister to the needs of the distressed. However, it is viewed by some who are in distressed situations that the effort to provide relief for their needs would not be viewed by this specific ministry as a situation to be served. Therefore, the administration did not have to deal with that ministry, nor did the congregation have to contend with the responsibility of meeting needs. This relieved the church of the responsibility to deal with issues with which it did not prefer wholeheartedly to engage.

The actuality concerning outreach in this ministry context is that the opportunity for this type of outreach had not been encouraged on the part of the administration of the church, nor had the church been taught to consider such a ministry. Thus, the speculation that the ministry opportunity would not be received, was strictly an opinionated view. It is possible that outreach to the surrounding community does not require the developing of new programs. Outreach ministry may simply need a new way of "opening the doors" to the community, so that the church has an avenue for ministry and the community has an access that will help.

A second goal in the application of this theory is:

(a) To lead the church to a greater involvement in the ministry of evangelism by bringing attention to alternative methods available which shall encourage participation in outreach ministry to those less equipped, by those greatly equipped. (b) To demonstrate the benefit of sharing a part of oneself in the process of mentoring.

The writer of this model experienced great conviction as it was realized that there was a need to be involved in many areas in which the ministry context had not been involved. It was also realized that many persons within the ministry context had not been properly, nor periodically, educated to provide the necessary

information to assist others. This means that if attempts had been made there would have been limited success at best. The Bible instructs, "My people are destroyed for lack of knowledge."[5] This means it is necessary to equip persons for service when the desire to begin ministry is discovered. Persons often have a desire to provide assistance which could be real life-changing solutions, but frequently lack the substantive directions to provide those solutions.

The third goal of this model which is a major opportunity for ministry in this effort is:

(a) To establish a working relationship with the Public Housing Authority and identify persons who are desirous of stepping up and out of perceived and tangible bondage. (b) To provide to the burdened persons, usable skills and inspiration, or point them to avenues that can help them be productive and participatory in society.

It is realized that many of the training agencies for jobs and programs of the 1970's and 1980's are not available due to governmental administrative changes and cut backs. This is where the church can serve to work with already established agencies in the community for necessary assistance and employment development opportunities. This way the church will not give birth to more programs, which can only produce more problems for

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[5]Hosea 4:6.

those who are already wrestling with feelings of low self-worth. If focused around the church, this creates more "housework"-- those things that are done around the church. Instead the church will find itself a part of what already exists in the community.

The process will require the church administration to become a catalyst for involving those who are better equipped in a mentoring relationship of confluence with youth or adult residents of the Public Housing Authority as mentors. Through the relationship formed with the Public Housing Authority's "Step-Up Program," persons will be identified who need motivational assistance in developing employable skills which can help them achieve better economic opportunities. It will be necessary to have them meet on a weekly basis in a format that will enable these persons to regularly come together for inspiration and support. The process of mentoring will be the mechanism by which these persons will forge a relationship that shall serve to enable the Spirit of Christ on the part of the mentor to be shared. As the Public Housing Authority is an agency under federal guidelines, it is necessary to employ a method that will present the spirit of the Gospel without violating the established guidelines. It is determined that the mission will have to be one of commitment and conviction. If there is sincerity on the part of the mentor, the

internalized Spirit will shine through and inspire the mentored to emulate the attitude of the mentor.

Biblical Reference

There is a great challenge to respond to the biblical mandate of the Great Commission. This element we refer to as the Great Commission commands that believers "Go", "Teach" and "Baptize." We have a responsibility to elevate the "unlearned" and those who are not a part of the body of Christ to the proper discipline that God has for all of those who love and accept the Christ. It must be noted here that when the term "unlearned" is used, there is no inference to formal education or academic accomplishment. The focus is on persons who are unaware or unable to put into place the proper actions to execute the resources to alleviate the burdens in their general situations.

The church can do something to bring the "unlearned" to the status of possibilities. However, there is also a tendency to want to take "the path of least resistance" and not be responsible to this duty. Disobedience of this seemingly single point of biblical direction does not excuse our responsibility as a Christian. The Bible commands in several books to respond to the less fortunate. The information has not been totally exhausted in this setting. However, relative passages can be shared

to demonstrate the prevalence of this directive. This information can be found expressed in the Old Testament and in the New Testament of the Bible.

Although the directive is expressed in different words, the principle of responsibility still undergirds the message of the Great Commission texts. For example in the Old Testament the prophet Isaiah records:

> Is not this the fast I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them; and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be thy rear guard.[6]

In this passage, the writer refers to the responsibility that those who would be obedient to God are to give. Notice these specific statements are not given in the Great Commission, but the responsibility to serve, to reach out, to be the salt of the earth, is given. We are not to concern ourselves with what's in it for me. We are not to be concerned with the worth of our labor to us. Our concern is to unburden persons when the capabilities are at our disposal. We are to realize that the mission of taking care of ourselves is very much

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[6]Isaiah 58:6-8 (New Revised Standard Version).

intertwined with what we do for others. That is why Isaiah asks here in regard to responsibility of true worship, "Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them; and not to hide yourself from your own kin?"[7] The answer that must be given to the question made by Cain in the first family's story is, "Yes, I am my brother's or my sister's keeper."

One thing that often causes us to reduce our involvement is the reality of one factor: cost. Yes, it costs when we involve ourselves in the development or the remodeling, of lives. It costs to employ methods, strategies, and personnel in the development of processes that will serve to bring about positive change. These costs, however, present no real insufficiency to us when we allow ourselves to be the channel through which these persons are blessed. The supplier of the problem is also the supplier of the blessing. The ending lines in these verses, as well as, succeeding verses from this passage in Isaiah give indication of the favor of the Lord upon those who would allow themselves to be a blessing to others:

> and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your

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[7]Isaiah 58:7 (New International Version).

> light will rise in the darkness, and your night will become like the noonday.[8]

The blessings upon those who would bless are given by God who supplies all things. If we hate being in "darkness," the efforts we make in the lives of others will provide "light" in our own lives. The reality of our effort cannot be a one-time effort nor can it be a periodic contribution. There must be a sincere commitment to make a difference. The text says, "and if you spend yourselves..." there is a blessing for the committed effort.

The church lives with two identities: (1) It is the remnant that God has chosen, sanctified and commissioned to be a blessing to the world. (2) It is the body of Christ that must fulfill its ministry in the world. It lives in tension between two realities-- the possibility of failing to accomplish God's purpose, just as Israel did, and the possibility of becoming the fullness of Christ. Since Christ fulfilled all of God's hopes for Israel, the church as the body of Christ is to fulfill the same ministry to the world.[9]

The messages of the New Testament are compelling in their commands for sacrifice and commitment. For example:

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[8]Isaiah 58:10 (New International Version).

[9]Avery T. Willis Jr., The Biblical Basis of Missions (Nashville: Convention Press, 1984), 71.

> We know love by this: that he laid down his life for us-- and we ought to lay down our lives for one another. How does the God's love abide in anyone who has this world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech but in truth and in action. And by this we will know that we are from the truth and will reassure our hearts before Him.[10]

If the average church members are asked about their love for God, most of these persons will say they have love for God and are certain of it. When the message of the New Testament is applied to their lives in regard to the demonstration of love for God, often persons will expect exceptions to the qualifications of the God-like love to be considered. This text says, If anyone has material possessions and sees his brother or sister in need but has no pity, how can the love of God be in them? How can the love of God be manifested in those whom God has blessed but they see no purpose in the blessing beyond themselves? The text asks the question very pointedly, How can the love of God abide? How can the love of God be reflected in those who would dare bear the name of Jesus when they are around those who are burdened and disadvantaged and not be concerned about them? It seems that if in the midst of similar circumstances, and the blessings of God became a part of persons who were no

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[10] 1 John 3:16-19 (New Revised Standard Version).

longer struggling, these persons would be willing to help someone else be delivered from misery.

A kenotic [self-emptying] church will also make the spread of the Gospel on a world-wide scale possible. The church reaching out to the community in the form of service will be able to be present as a servant. The church, as the body of Christ, is incarnate in the world to become the suffering Servant. It is not called out of the world only, but called to go into the world and love like Christ, forgive like Christ, and give itself to the world like Christ. The church, or the Christian that identifies with Christ will serve him by serving others.[11] Service focuses on the response to the proclamation of the Gospel. Proclamation grows most naturally out of a life of service. As one serves, the opportunity to testify of ministry success is great. Living the servant life evokes close examination by the world and provides the right occasion for witness.[12]

If the Scriptures would be examined, the situation surrounding the conversion and healing of Saul would serve to stimulate our conscience on the need to reach those who are the disadvantaged.

> In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes,

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[11]Avery T. Willis Jr., The Biblical Basis of Missions (Nashville: Convention Press 1984), 76.

[12]Ibid. 78.

> Lord," he answered. The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight." "Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name." But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name." Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord-- Jesus, who appeared to you on the road as you were coming here, has sent me so that you may see again and be filled with the Holy Spirit." Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength. Saul spent several days with the disciples in Damascus.[13]

An examination of this passage reveals that Ananias is similar to so many of us. The mission was right, the need was present, but all Ananias could consider was the reputation of Saul. As God called him to do this great work, Ananias tried to help God understand, in my speculative mind, why it was not wise for him to go. He tells God that this man (Saul) has done much evil and has authority to bind those who call on the name of God. In other words, Saul is an evil man who has legal authority to carry out evil. How could God who espouses love in all that is done actually make a request for a good man to minister to an evil man? (See Acts 9:13-14) This is not an uncommon question. It is certain that God has

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[13]Acts 9:10-18.

inspired, directed and impressed many persons to do such a monumental task which has been turned down for seemingly justifiable reasons. Instead of the preferred response that Ananias wants, God tells Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name."[14] God says to Ananias in other words, I have a purpose for Saul. In order for Saul to fulfill the purpose I have in mind, you must go.

Samuel Proctor writes in his book, Preaching About Crises In The Community,

> Following Christ we look at community concerns not only in the light of the worth of the persons but also in the light of our Christian love. We are bound by Christ's estimate of persons, and by his relationship with them. And in this matter we have to be very careful that we do not limit ourselves to one-on-one charitable responses when it is more honest and forthright to call for change in institutional behavior that denies the worth of persons. Perhaps the greater challenge is to educate persons on the whole subject of institutional immorality and the hurt caused by polite and respected institutions.[15]

God commands us to "Go." The mission is imperative. There are some persons God wants to use for a special

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[14]Acts 9:15-16.

[15]Samuel D. Proctor, Preaching About Crisis in the Community, (Philadelphia: Westminister Press 1988), 38-39.

purpose. Christians are the catalysts for that purpose.[16] Christians are encouraged to share themselves with the disadvantaged and help them to discover possibilities. It can be easy for those who are concerned about the product to miss the greater blessing because the purpose is eclipsed as long as only the channel is viewed. In other words, persons may say, "I would help, and I want to help; but the persons I see are not going to do any better; therefore I won't help-- at this time."

God does not want attitudes to get in the way of what must be done to fulfill the mission that is appointed. Prejudices, biased feelings toward a particular place or a particular people, can be a major interruption in the plan God wants to fulfill in those chosen. The purpose may not be clear to us, the person may not be clear to us, but God knows the intent and the method. The responsible, faithful thing to do is to trust the leading of God in order for the divine mission to become completed. The charismata or grace gifts, which are available to believers to minister to the people of God are not accidental. The gifts of the Spirit are equipping ones. They are blessings to the believer to be a testimony of God.[17]

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[16]Lewis A. Drummond The Word of the Cross (Nashville: Broadman 1992), 297.

[17]Ibid. 308.

Ananias prays for Saul in obedience to God's direction. The text records that Ananias placing his hands on Saul said, "Brother Saul, the Lord Jesus has sent me so that you may see again and immediately, something like scales fell from Saul's eyes, and he could see again."[18] When the servant was obedient to the command and the inspiration of God, the one who was disadvantaged gained sight. It should also be noted that the strength of the victory is not only in the obedience to the Will of God, but when Ananias went to Saul he was able to call him "Brother." There are many persons who may follow the instruction of God and do some admirable things, but cannot truly call the individual concerned, "Brother." It is believed by this writer that the heart warming expression of "Brother" serves to show Ananias' commitment to the purpose of believing enough in the mission to want to be a blessing to Saul. The biblical historic record reflects the monumental work brought about by this man who at one point, could not see his situation. Persons could speculate about what could have happened had Ananias been disobedient. The fact is his obedience, for Saul's sake, served to be the great blessing in the spreading of the Gospel to the world.

The question that intrigues and challenges members of the modern-day church at this time, "How many Sauls

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[18]Acts 9:17-18

are still somewhere "blind" because persons within the Christian community have not done the responsible thing and become obedient in sharing their blessings?" As the urban community is viewed with the multiplicity of problems and needs, the answer is unknown and the mission still exists. That's why it is necessary that we do our part to become the connection or the channels through which God will use in order to bless the world.

The primary goal of the prophetic church is to call people back to God. The primary objective [within the church] is transformation, liberation and personal empowerment of persons, so that they might actualize their optimum potential and realize human wholeness.[19] Therefore, the responsibility of transformation must always be on the mind of the church.

Transforming workers to transform new prospective workers, is the only way the church can move out of the realm of "fishbowl evangelism." This is the concept where the church is involved in reaching out beyond its walls, but reaches out to persons who resemble themselves, whose situations are similar, in an effort to make more of the same. Instead of seeking to save that which is "lost," the ministry reaches in to arenas that do things similar,

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[19]See Carlyle F. Stewart III, African American Church Growth: 12 Principles for Prophetic Ministry, (Nashville: Abingdon Press 1994), 19.

but different, and consider they have done "the Lord's work" by helping these persons to keep from being in bad standing with God. There is a whole "ocean" of persons who have nothing in the name of religion. It is easy to catch a fish that is already caught. It is more difficult to reach out in the "ocean" and catch a fish.

In balancing God's church the focus cannot only be an inward focus. It must have an outward focus as well. The lack of mission-oriented churches, and their inability to reach out or have outreach ministries causes a breakdown in the communities where these churches are located. It is imperative that churches reach out to the unsaved in order to bring God's kingdom on earth.[20]

Anthony Campolo, a professor of Sociology at Eastern College in St. Davids, Pennsylvania, writes,

> Much of our church life in North America has been dominated by people who were more influenced by Madison Avenue than the Holy Spirit. We have been trained to maximize the size of our churches at the lowest possible cost. The message seems to be: Identify people who are just like yourselves and attract them into your church. The results would be a big congregation of people who look just like we do. But that idea is not biblical. God condemned Israel for that mentality. We need to learn from that history.[21]

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[20]Gerald M. Young, The Religion of The Other Side, (Kansas City: Jordan, 1994), 10.

[21]Anthony Campolo and Gordon Aeschliman, 101 Ways Your Church Can Change The World, (Ventura: Gospel Light Publishing 1993) 140.

The expression of love for others is not limited to the New Testament. In the Old Testament this idea of lifting the least is well presented in the relationship between David and Mephibosheth. David has a desire to be a blessing. The account of the experience is recorded in the second book of Samuel, chapter nine:

> David asked, "Is there no one still left of the house of Saul to whom I can show God's kindness?" Ziba answered the king, "There is still a son of Jonathan; he is crippled in both feet." "Where is he?" the king asked. Ziba answered, "He is at the house of Makir son of Ammiel in Lo Debar." So King David had him brought from Lo Debar, from the house of Makir son of Ammiel. When Mephibosheth son of Jonathan, the son of Saul, came to David, he bowed down to pay him honor. David said, "Mephibosheth!" "Your servant," he replied. "Don't be afraid," David said to him, "for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table." Mephibosheth bowed down and said, "What is your servant, that you should notice a dead dog like me?" Mephibosheth had a young son named Mica, and all the members of Ziba's household were servants of Mephibosheth. And Mephibosheth lived in Jerusalem, because he always ate at the king's table, and he was crippled in both feet.[22]

David who is now the king searches for descendants of the Lord's anointed (Saul) that he could show the kindness of God. He was not required to extend the courtesy that he extended from his heart. It was usually the practice of the new monarch to destroy everyone previously connected with the former administration. In

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[22] 2 Samuel 9:1-13 (New International Version).

contrast to custom, David reaches out to the outcast, Mephibosheth, in the lonely barren land of Lo-Debar and gives him the privilege of having the best that could be. This was the privilege of feasting at the king's table. Mephibosheth was restored to the glory of his bloodline, although he had made no contribution to the glory of the former reign.

It is not until persons have the attitude of David who looked beyond the circumstances of Mephibosheth and saw the need, that we will have many persons who will remain in "Lo-Debar." Persons don't have to remain in these situations. God has enough persons who are able to go into the "Lo-Debars" of the world and come forth and make a difference.

When the opportunity is seen for life-changing ministry, God allows those who can provide to make the discovery. There are the actions chosen, the decisions made in view of what persons are privileged to know, that make the difference. If persons would be true to the message of the Christ that most persons claim they know, these persons would not limit themselves to waiting until the ministry opportunity presents itself, they would seek as David did. David asked, "Is there no one still left of the house of Saul to whom I can show God's kindness?" David also asks a second question, "Where is he?" The ministry of the church should not wait for persons to

fall before them nor to be seen when the church coincidentally goes down the non-routine street. The church must ask the question, "Where is he or she?"

"Where is he or she?" Where is the person who lived an honest life, but made poor choices? "Where is he or she?" Where is the person who started in college but happened to get with the persons that were not best for building moral character and a college education was forfeited? "Where is he or she?" Where is the person who coincidentally happened to be born in the "wrong" house to the wrong" family, on the "wrong" side of town? "Where is he or she?" Where is that person who had no negative situations, but had no one to encourage him or her to go beyond his or her circumstances and make something from nothing? If these persons don't come to the church, especially because some affiliates within the church who have not accepted Christ as they should, can have a tendency to look down on the outcasts of society, the church must be willing to search out in the highways of life and find them and bring them to the situations that can help them be delivered from their circumstances.

Summary

As the biblical perspective of missions is examined, it is realized that the primary goal of the prophetic

church is to call people back to God.[23] If individuals can accept the principles on which persons within the church can minister to others, there may be a greater effort to duplicate this process, which in turn improves the individual, strengthens the family, changes the family process and ultimately the world. This process is known as discipline. This process is not an overnight endeavor. It takes the effort of several individuals serving in a multiplicity of ways to different individuals to bring about success.

The first prerequisite in discipline is to be an example of the behavior and attitudes the persons being discipled are to have. Discipling is not only correct doctrine. Truth must be demonstrated in daily life. The purpose of a discipler should be to share the secrets of his ministry.[24] A good example of this principle is demonstrated in the relationship between the Apostle Paul and Timothy. As he neared death, Paul wrote to Timothy, and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well.[25]

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[23]Avery T. Willis Jr., The Biblical Basis of Missions (Nashville: Convention Press 1984), 76.

[24]Ibid. 94.

[25]2 Timothy 2:3 (New Revised Standard Version).

The responsibility of the church is to reach persons in this world for Christ. If ways that have been previously successful such as worship settings, revivals, traditional one-on-one witnessing, are not as successful as in another era, then the church must employ methods that will serve to bring persons to a relationship with Christ without sacrificing spiritual principles. If those in the world now have difficulty visualizing the salvation of God, the church needs to have a clear message of love and acceptance of those outside the community of faith, in this time of fission and fractured relationships.

This modern world struggles with displaced morals. Many youth have a difficult time seeing any moral dimension to their actions. Getting drunk, having sex and experimenting with drugs are seen by many of them as just things to do. William Kilpatrick seems to believe that the reason "Johnny can't tell right from wrong" is because today's youth are being taught by the wrong methods. He cites the changes in our educational system of teaching moral education, the lack of two parent homes as the norm and changes in moral agencies to reinforce values on one another, as factors in the moral struggles of this society. He says,

> Parents have to be realistic about the present situation. Parents cannot, as they once did, rely on the culture to reinforce home values. In fact, they can expect that many of the cultural forces

> influencing their children will be actively undermining those values.[26]

The church needs to be the system who models the message that all human beings are created with full and equal dignity. This process must be taught and then demonstrated. It is this aim and attitude that will strengthen the individual, the church, the family and eventually, the world.

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[26]William Kilpatrick, Why Johnny Can't Tell Right From Wrong, (New York: Simon & Schuster, 1993), 252.

Chapter IV

Methodology

Objective

The objective is to use mentoring as an alternative evangelistic tool in a two-fold venture:

(1) Get members of the church involved in the evangelistic ministry by teaching them to utilize their personal skills and biblical knowledge as a way of reaching persons who are unchurched, and sharing with them the Spirit that has enabled their life's success.

(2) Help under-skilled persons to discover new skills that will aid in successful accomplishment of potential employment.

Procedures

Design

In order to effect the process of the model:

1. A series of sermons will be developed to inspire the church to commit to a ministry of outreach.

2. A weekly training program will be implemented to develop and educate persons who volunteer for the mission.

3. A relationship will be established with persons who are residents within the Huntsville Housing Authority's "Step-Up" Program. This relationship is important as it will take persons who are more receptive toward the possibility of improvement in their lives and seek to help them accomplish that goal. Upon the completion of interviews with the residents, select individuals who have completed the training program to participate in the ministry. Form a cooperative relationship between a church volunteer, known as a mentor, with one from the Housing Authority known as a protégé.

Facilities

Training of mentors will be conducted in the boundaries of Huntsville, Alabama, with logistical support of Progressive Union Baptist Church. The sermons will be presented in the Sunday worship setting of Progressive Union Church. The mentor training sessions will be scheduled weekly and held in an appropriate place for training. The sessions with the protégés by the mentors will be based on established arrangements with protégés as can appropriately facilitate the training.

Population and Sample

Population for this effort will be drawn from the membership of the Progressive Union Baptist Church and selected residents of the Huntsville, Alabama's Public Housing Authority. The church participants will consist of volunteers. The number chosen or desired for this project is twelve. This number is chosen to be symbolic of those Jesus chose as learners. It is also assumed that this number would be more manageable. If the need ever arose for the team to be transported during the project, this would be a number that could be easily transported with church assets. The size of the population drawn from the church would also help to maintain a more intimate and cohesive group. It is understood that the larger a group becomes the less personal it is with its constituents.

The persons from the Public Housing Authority will be those who have completed the Housing Authority's "Step-Up" Program. This group was selected because of the training program which is designed to develop persons who desire to improve their situations.

Implementation Process

The method chosen for implementation of the mentoring process is teaching. It is believed that the teaching model shall serve to equip persons to carry out

the mentoring role which shall influence the actions necessary to meet the needs of disadvantaged persons. How shall the implementation of the teaching model be done? Shall teaching preparatory programs be created and persons required to attend? Are seminars to be developed and persons required to attend as a way of being taught? God has given to the world the proclamation of the Word as the way of informing His people.

It is believed that education and the inspiration will serve to make the changes in individuals. Campolo says that we live in an era in which evangelism is becoming associated with massive television budgets, stadium appearances, and very little face-to-face contact. It is because of this great impersonal attitude that the church is missing those who very much could benefit our church, as well as, be benefited by it.[1]

The persons that are missed by the church are components who could add to the growth of the church. However, it should not be the primary goal to just see the expansion of the membership within the church. The effort should be to increase the confidence of persons, both inside and outside the family of faith, and aim to help persons become more confident in their living within the world.

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[1]Ibid. 13.

Data and Instrumentation

A religious skills questionnaire will be implemented to determine the tendency toward specific ministry on the part of the mentors and mentored. After the questionaire is received, training will be conducted for mentors and protégés to reinforce some values that should come from the experience.

Once the project is completed, a post-project interview with a reflection questionnaire will be given to determine growth and receptivity toward project. This will also give an indication of the potential growth toward evangelism and how it can best be implemented.

Analysis of Data

Each mentor will meet at least once each week and submit a written progress report of their work. The written report will serve as a tangible record of outreach efforts with assigned protégé by church participant. The reports will be discussed in an effort to offer the best guidance to the mentor. Each protégé's progress will be maintained by the mentor. They will be evaluated on the basis of attitudinal change toward the particular concern in which they are involved. They will also observe those who became affiliated with a church and reached employment.

In order to analyze the data a post-project interview with church participants and with protégés will be conducted. A reflection questionnaire will be developed to determine if there is a change in the willingness toward evangelism on the part of the members of the church, and if there is a church affiliation or a tendency toward church affiliation on the part of the mentored.

Time Schedule

The timetable for the project will follow this prospective schedule: one month for delivery of the sermons, seven weeks for the mentor training, and twelve weeks for actual implementation and evaluation of the program with protégés. The training and implementation will run concurrently. During this time, efforts will be made to do necessary revisions to the project's process. This will be done by receiving input from mentors to make necessary time refinements which may cause some alterations in the original plan. At this time, the scheduled time should be sufficient to determine the desired results.

Summary

This effort will involve sharing a part of personal skills or career developing techniques that will assist those in need of making some lifestyle changes that will initially bring them to a relationship with a local church and ultimately with the Christ.

Chapter V

Field Experience

Overview

The mission was to help members of the Progressive Union Church to become involved in the ministry of evangelism by learning alternative methods of sharing the Gospel message. Next, they were to establish a relationship with selected residents of the Public Housing Authority and observe those who become affiliated with a church and reach employment. Each ministry will meet and submit a progress report weekly. The written report was a tangible record of outreach efforts with assigned subject by church participant. Conduct post-project interview with church participants. A questionnaire will be developed to determine if there is a change in the willingness toward evangelism on the part of the members of the church, and if there was any church affiliation or a tendency toward church affiliation on the part of the mentored. It is preferred that church affiliation would indicate the best measurement of success.

Facilities

Training of mentors was conducted in the boundaries of Huntsville, Alabama, with logistical support of Progressive Union Baptist Church. The protégés were trained in the facilities of the University of Alabama, in Huntsville, and in designated meetings with mentors. The sermons were presented in the Sunday worship setting of Progressive Union Church in January 1996.

The Process

The first step involved presenting a series of sermons on the theme of "Servanthood." The series title was "A Call To Servanthood." This theme was developed as an idea to give a biblical basis for the task that was ahead. It was believed that if persons could see some biblical relevance and some practical relationship to the ministry that was being called for in their lives, there would be a more positive response toward the work.

The plan called for preaching seven sermons on the servanthood theme. It was planned that by the end of the sermon phase there would be at least twelve persons who would be available for ministry. (When the appeal for servants went out after the first sermon, it was intentional that there was no reference made to any attempt to do academic work for the pastor. The effort was to see if persons would respond to the mission as

defined by Scripture, based on scriptural responsibility.)

Surprisingly, eight of the desired number responded to the first sermon. Five responded immediately as the invitation was given at the end of the sermon, and three others called the next morning desiring to be included in this effort, or if it was too late for this one, some kind of ministry the pastor felt appropriate. In one week all twelve had volunteered.

As the response to the call for persons to develop the attitude of servanthood was better than anticipated, instead of preaching all seven sermons in hopes of getting sufficient response to the need, only five sermons were preached (Appendix F). From these preaching days, a desired number of persons came forth to participate in this ministry.

The Personnel

The project process involved the selection of persons who were willing to be a part of the ministry. It was believed that persons who volunteered for the effort would be more committed toward the project as opposed to persons asked to serve.

The persons from the church were persons who volunteered to participate in the project. The number that volunteered for this project was twelve. It is common to most churches that the female population is

greater than the male. However in this setting, for reasons that are not totally clear, the greatest response was male. There were four females who responded and eight males. Due to the late start and adjustment in the time schedule, only eight mentors served. Of this number that served there were the same four females and only four of the males remained. The persons from the Church ranged in age from 20's to 60's. The professions were clerical, military, construction, engineering and retired. This varied cross-section of persons proved to indicate a representation of the membership of the church. The available hours to work with the participants of the Housing Authority ranged from morning to evening hours, based on the hours the mentors were not involved in other vocations.

The protégés were primarily persons from the Public Housing Authority who completed the "Step-Up" Program. This program was chosen because it presented the ideal situation to test the theory. The "Step-Up" program's intent is to help persons to improve their living conditions by improving their attitudes and skills. (See Appendix E-2) Completion of the course of training indicated that these persons were a more receptive group to test the process. The graduates of "Step-Up" are more determined to find a better way of improving their conditions of employment, housing and life circumstances.

The program serves to teach usable skills and connect individuals with apprenticeship agencies that will give persons confidence to become productive in society and break free of the situations that have impeded the success process(Appendix E-1).

The persons who were representatives of the "Step-Up" Program were all parents, and all female. Some were divorced and others were persons who were never married. The number of children ranged from one with one toddler to one with two pre-teens and a teenager.

It is noted that due to the gender plight of mentors to protégés, another arena had to be used in order to address the male perspective. In other words, there were male mentors, but no males to mentor from the "Step-Up" Program. It was decided that same sex mentors would be the better relationship to carry out the mission of the program. The male mentors then adopted young men of the church to serve as protégés who they could mentor.

The Training

The next part of the mission was to train these volunteers. The learning objectives served as the reinforcement for the mission (Appendix B). A weekly meeting was decided as the method to complete the training, and serve as a place for evaluation by the group of the various ministries in which each was involved. The training was seven weeks. The first session

was presented in three parts: (1) Learning objectives identification, (2) the review of sermons, (3) the preferred ministry determination. After a brief devotional period, the learning objectives were presented. It was explained how the church could benefit from accepting this responsibility.

The next phase involved reviewing the sermons preached (Appendix F). All of the sermons that were preached were not presented. The first two sermons were presented and the central theme of "A Call To Servanthood" was presented. This was necessary to remind the participants of the things that initially brought them to that mission. It was felt that this was important for helping the group to become focused again on what brought them to this mission. The messages were not presented in the same fashion as delivered on Sunday morning, but the core content of those sermons was presented to aid in setting the need and reason for the mission. Each person was asked to respond as to what this meant to them. This enabled all to have an appreciation as to why each person was a part. Those who had come forth were identified as mentors. It was the desire that they would not see themselves as persons participating in some project, but as persons who were intentionally an essential part of life-changing ministry.

The third phase presented in this session was to introduce them to ministry assessment instrumentation and determine the tendency toward a particular ministry. This determination was done by administering the Preferred Work Style Model, developed by David Kolb at Case Western Reserve University.[1] The model is a tool for matching a person's ministry role with a preferred style. The model helped identify ministry preferences, with inclinations in four areas. These areas indicated whether a person was more creative, methodical, interactive or practical. These concepts were used to match the mentors with protégés of similar interests and inclinations. The process of the Preferred Work Style Model involved completing the Instrumentation form (Appendix D-2d). After the form was completed, it was necessary to transfer the answers to the correct blocks on the "Answer Sheet"(Appendix D-2e). This enabled the answers to be categorized once they were totaled (Appendix D-2f). This categorized information was then placed on a Summary Profile Scale (Appendix D-2g). Lines were drawn to each value. This sheet indicated the ministry tendencies based on the more heavily shaded area when all values were connected. The heavily shaded area designated a quadrant on the Vocational Ministry Map (Appendix D-2h). The

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[1]John Hendrix Finding Your Place In Ministry, (Nashville: Convention, 1988), 15-25.

quadrants on the Vocational Ministry Map, coincide with the quadrants on the Style Explanation Chart (Appendix D-2i). This enabled the specific ministry area and characteristic to be determined.

During this session, there was also an introduction to other terminology we wanted expressed and-- "Moral Decisiveness." "Moral Decisiveness" is a practical term used to define attitudinal actions that are based on biblical principles. It is believed that the purpose of the church is not necessarily to be a place where someone would teach a series of Scriptures that are to be retained by the participants, or a place where persons were to be witnessed, nor primarily to have persons grace the insides of the various religious facilities on a weekly basis year after year just to acknowledge affiliation. The church is to help persons come to an attitude of morally decisive actions. If persons need an example to follow, they can follow one based on emulating the life of Jesus and his teachings of the Kingdom.

Throughout history, the Scriptures have served to help persons know what they should do during seemingly indecisive times. Recollection of these moral teachings served to promote inspiration in these very difficult times. Therefore, if persons have resistant attitudes toward the traditional presentations of the past, it is necessary to present those same principles in more

palatable ways that serve to create more receptive tendencies toward ethical values and actions without changing the truth of the message.

The Second session began by receiving the data from the mentors from the Preferred Work Style Model sheets. This was to be evaluated by the pastor and returned at the next session. The Second session encapsulated the previous session and included some value lessons that could serve to give some more positive directions that would be tangible for persons that would be served. The idea was not necessarily to teach persons traditional witnessing techniques, but to teach them how to present the spiritual values that were internalized and to share those values that can lead to success. The theme of this presentation was "Clearing The Runway: Overcoming Obstacles To Change." This was one of the primary lessons that involved some of the techniques that were to be employed in the mentoring process to help persons get beyond obstacles that cause them to fail to pursue profitable avenues. This lesson centered on encountering the "Twelve Demons" and offering the "Twelve Disciples" (Appendix D Table 2a-2c). The Twelve Demons were several common excuses persons use for not succeeding or being able to accomplish many of their life's goals. As the referenced material was personal to the administrator, who had experienced so many of the principles on both

perspectives, (the demons and disciples,) and had similar recommendations given, it was easy to present additional solutions to the "Twelve Disciples" that could be truly spoken from the heart and not only philosophically.

The lesson "Clearing The Runway: Overcoming Obstacles To Change" was the only instruction that was presented to both the mentors and the prospective protégés. Between the second and third sessions, a session was held with the protégés. In a separate meeting that was set for protégés and prospective protégés this information was discussed. It was felt that this instruction would serve to aid in the prospective relationships that would exist in the future. It was also postulated that if the information was presented by this writer there would be a better chance to help form some of the decisive foundations that would be nurtured by the mentors.

Session Three was another informative session for the mentors. The session's theme was "Developing Your Options." This session was used to present the tools for expounding on the information that had been given in Session Three. There was another presentation on the foundational text, Acts 9:18-30. Since many persons have difficulty in finding success in the areas in which they are best equipped, it is necessary to identify related or similar areas that can produce the desired results,

although it may mean a different direction temporarily. This means that just as Saul had to spend time with informed persons before he went out, personal development may be necessary before goals that are desired, by those seeking a better life, can be attained.

This session involved helping the mentors to discover techniques for helping their protégés to discover additional employment motivations. As the results of the Preferred Work Style Model had been determined it gave the mentors some idea of their ministry strengths. This tool could be used to find other areas for ministry in addition to the ones that were already revealed. It was revealed from the tests that several persons had overlapping areas that could produce successful ministry.

Employment was targeted as one perspective that would be concentrated as an area to strengthen the protégés. It was believed this would help persons to become free from the things that had them bound to "anchors" that did not allow the needed movement for success. If it were possible to give a person tools for successful employment and help them maintain that employment, these persons would have needed income to affect many of the circumstances in their lives. Not only would they have income, they would have earnings that

would come through agencies in which these persons would be able to see some personal involvement on their part.

Also in this session a better idea of the roles of mentor and protégé emerged. Reports were given, and discussion on specific directions was presented. Due to seasonal obligations this session was spread over several days with mentors meeting separately. It is possible the separate meetings facilitated the responses received in this session.

Session Four was a summary of the previous sessions. There were follow-up reports on protégés and the beginning of the evaluation process of the project. This was a short session as very little significant things had happened on the part of the mentors in the week. There were two of the male mentors who needed to alter their approach to reach the young men who were not yet the age for employment. As there was little to report, the mentors were released in order for them to start the evaluation process. It was important to allow the mentors time to reflect on the project and on ways of refinement for the future. In order to get the best input concerning the experience, mentors were allowed to take the evaluation and comment forms with them. It was believed that a very thorough evaluation would best facilitate the project.

Session Five was an evaluation session. At this session the reports were turned in and discussed. Also, the training evaluation was given. The comments from the training were used to make the necessary corrections or adjustment for future mentors.

Time Schedule

The timetable for evaluation was scheduled as: one month for sermons, seven weeks for training and twelve weeks for actual implementation and evaluation. Due to some administrative problems associated with the certification process of this project, it was not possible to have the full time desired to carry out the specific components of the model and evaluate the completeness of the effort. The time period was actually five weeks for the sermons, seven weeks of training and six weeks of field implementation for evaluation. Although this time seems sufficient, the sermons were delivered much earlier in anticipation of an earlier start.

Analysis of Data

The reports turned in each week showed the positive response by both mentors and protégés to the mission of the project. There were church affiliations and employment; of the eight that participated in the

project, three affiliated with a church. Positive responses were reported on the part of protégés toward the concept. The reports, as well as the interviews, indicated a bonding among the mentors with their protégés. This was good for what was intended for those being serviced by the church.

Results of the Model

The original mission of this model was to get the members of the church involved in outreach ministry. In response to the post-project interviews and questionnaire, it appears those who participated in the project did so with eagerness which increased in fervor as a result of the mission. It is not the awareness of the administration of Progressive Union, how much the project's mission and purpose was shared with non-participants of the church, but for some reason there appears to be interests among others on becoming a part of ministry. This is not on a large scale, but indications are that persons are willing to be a part of life-changing ministry.

What was learned from this research project? One thing that was so unique about the results of the project was the unexpected overflow. There were many who did not participate directly in the training, nor is it certain of their presence at the times the sermons were

delivered. It was noted that there were similar ministry concerns that developed throughout the church by others anxious to model their lives and help others to become better citizens, stronger persons among their families, and ultimately morally-decisive persons affiliated with a local congregation ready to pass on to another generation the values that saved them. Since beginning this method of ministry there has been an increased awareness toward outreach ministry(Appendix H). Many of those who indicated the desire to serve have developed ministry ideas that have been submitted to the church leadership. Of those who have not begun definitive ministry, there is an indication that testifies there is more that must be done in the channel of outreach ministry. When the tendency to blame the membership of Progressive Union for not having a desire for outreach ministry is discussed, the truth lies in the fact that the pastor was most negligent in helping the church to come to an activity in ministry that many desired to do. The delay was primarily that the congregation lacked the skills to know how to execute such a ministry.

In the process of this research, it is realized that more than enough persons are willing to become servants, if those who profess to be on the correct path would not try to prescribe actions of expected behavior. As a participant in the process, this writer learned there

were two types of protégés: those who are determined to be under tutelage, and those who are under mentorship without the mentor's knowledge.

In a gathering of female members of the church, there was a pledge to do something to minister to our brothers and sisters who are confined to our penal institutions. One of the persons who indicated a desire for this ministry has requested training to be better prepared when that ministry begins. It is this kind of residual response to ministry that is now more common in the life of the Progressive Union Church, and will be an important process through which the Huntsville, Alabama community will be blessed.

Chapter VI

Reflection, Summary and Conclusion

Reflection

When this project was begun, the question asked was what could be done in the name of Social Justice in the ministry context of Progressive Union? There needed to be something that was going to make a difference especially in the community. The effort made needed to be something that would be long-term and positive. The action that needed to be made should be one that people didn't attach to a process for the pastor, but could see it as real conduct in which they should be involved. As the church already had established a tutorial program for youth in need of academic assistance, it was postulated that persons could help others "tutor" those who needed assistance in life. Therefore a spirit for evangelism would need to be instilled in the membership of the church from the leadership throughout the congregation.

Evangelism is central in the Scriptures. If one accepts the authority of the Bible, one cannot deny the task of evangelism. Whenever one turns in the Bible,

there will be the indirect or direct passion for people to come into a right relationship with God.[1]

In order for the society to be strengthened, there must be love for helping those who have become mentally defeated or whose motivational incentive is blurred. The role carried out by the church should be one of redemption. "The redeemed one is freed from slavery to sin and self, and is restored to wholeness of life, peace within themselves, and communion with God."[2] The church must stand ready to be the vessel through which God can do redemptive work. Mentoring, which invites persons to imitate a lifestyle, can be the medium through which this love is expressed.

The mission of this model in ministry was not only a challenging new avenue for the members of the Progressive Union Church, it was also a stimulating and convicting experience for the administration of the church. It was realized that all components who made up the mentor's group of the project grew in ways that all indicators consider positive for the church. There were lessons learned on the part of all participants, including this writer, that have encouraged boldness in ministry and in the sharing of the Gospel.

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[1]Roland Q. Leavell, Evangelism: Christ's Imperative Commission, (Nashville: Broadman 1979), 21.

[2]Leroy J. Day, Dynamic Christian Fellowship, (Valley Forge: Judson 1967), 27.

With the change in personal determination as a result of the involvement among with the mentors, two protégés moved out of the vicinity of Huntsville, Alabama, to places they felt were more conducive to a new start. Nevertheless, both of them have maintained contact with their assigned mentors. This was a notable point for the mentor concept. One young lady who moved out of state, moved after being inspired to begin a business. After a few months in business, she speculated her business would be more profitable in another state. So far, her dreams have been realized. The business is going well and she and her children are affiliated with a church in that state.

One of the things encountered in this research was an article written by Cal Thomas, a columnist at the Los Angeles Times, "Churches Do Too Little To Help America's Poor." The article which may express the opinion of a large segment of the country, gave a biased and non-objective view of church ministries. Thomas states:

> Too many churches today appear more interested in preserving their programs and institutions than in taking on the role of servant, emulating the Leader they profess to know and follow...Clergy should begin preaching messages about the privileges of helping the poor out of their poverty. The federal and state governments are providing an opportunity to places of worship to reclaim their mandate and to bankrupt the poverty industry, which has grown large and bureaucratic primarily because churches and their

> enormous memberships have withdrawn from the privilege of serving God by redeeming the poor.[3]

As substantiated by the research and by the ministry of Progressive Union Baptist Church, there is much done to help America's poor, but the poor or needy want things on their terms without responsibility. Also in view of the often vague rule of separation of Church and State, governmental barriers often prevent the religious community from putting in place the avenues or the environment that would facilitate positive directions needed to reinforce values. Often when persons have come to Progressive Union for assistance, this assistance is usually desired immediately, without any responsibility on the part of the solicitor, and without any obligations to take positive advice. When individuals come to Progressive Union for assistance, they are offered spiritual counseling and financial management counseling. As the latter takes more than a few minutes, persons are asked to return and receive this free counseling by professional, experienced financial counselors. They will always agree to return, but seldom do. When these individuals make repeat requests, they will make repeat promises and often give the repeat response. From the pre-counseling given to these persons what is usually discovered is there is no church affiliation and poor

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[3]Cal Thomas, "Churches Do Too Little To Help America's Poor," Huntsville Times (19 December, 1996), B-5, col. 1.

manipulation of the incoming assets. When the Church does its part to share information that will serve to influence a spiritual climate in this country, the church is seen as imposing its values on a country that should be allowed to do as it pleases.

The world wants to display its possessions disorderly and in all places. It wants the right to be publicly profane and socially vulgar. Yet, when the religious community enters the same areas to proclaim its message, it is seen as intrusive.

It is through mentoring programs offered by many churches and many church related agencies, that efforts are being made to stop the decay of America's morality.[4] All persons have one and the same important business: to act up to the excellency of their rational nature, to make reason and order the law of all their design and actions. All Christians, as Christians, have one and the same important calling to live according to the excellency of the Christian spirit, to make the sublime precepts of the Gospel the rule and measure of all their common life.[5] Churches now offer many programs that persons who need other life-skills can obtain. Progressive Union offers, or has offered, many life-

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[4]Nexus Solutions "Resource Guide For Mentoring Programs" http//www.webcom.com/nexussol (27 January, 1997).

[5]William Law, A Serious Call To A Devout And Holy Life, ed John Meister et al.,(Philadelphia: Westminister, 1955), 68.

altering programs. There were several financial programs-- a couple with investment options, a stop-smoking program, a weight-loss program, body-building and health management class with proper dietary information, health screenings and counseling and others. This kind of information is offered by some other churches in the city as well. When these programs are offered on a regular basis, they usually are sparsely attended, and usually attended by persons who need the services the least.

America once had a respect for religion, which served to reinforce moral values this country believed in such as pride and hard work. When one examines programs such as Disciples International, Big Brothers/Big Sisters which have their foundation in religious institutions, there can be no doubt of these programs and their intentions. For one to say churches are doing too little to help America's poor, it is obviously not aware of the intimate operation of the church. This statement can be detestable to those on the inside of this institution. The Church does more than religious entertainment in a two-hour time slot on the weekend to bring about social justice in the community.

With the changes in welfare laws and job training programs of past years, what better agency exists to meet the needs and develop persons to survive in difficult times than the church? Within the congregation of most

churches exists a vast collection of resource personnel. If the church would learn how to congregate these persons collectively to be that resource base to bless the ministry, either as trainers of mentors or as mentors themselves, the whole of the community and the church family will benefit. Within the church there are educators and resourced persons who can help get ministry done even if they cannot get it done themselves. In the realm of outreach ministry, the church must be careful that it does not tend to minimize any contribution as being more or less significant. If this happens, the world will see what may look to them as the continuation of class struggle; which is the very situation of which they are already a part.

If this project were done again there are some things that would be done differently. There would need to be a longer period between the training period and the implementation. As the project was on a different timetable than what is actually needed, the attempt was to train at the same time of implementation. This required the mentors to learn new principles at the same time they were establishing new relationships in new areas of ministry. Subsequently, some training was segmented although there was success.

It is believed that as the process is further refined and defined, there will be a more intentional

outreach to the local community on the part of the church. It is true that the focus of this project amplified the idea of "one-to-one ministry," but this technique, which was considered most effective by the research, and proved effective according to modeling the biblical example, was merely a way to move the church toward outreach ministry. As more persons become involved in the mission of evangelism, it is certain that the church will become more of a part of the community. Too long the community has seen the church as "you over there" and "us over here." The church through demonstrated concern and love must help the community feel a part of the reason it is there. It is to be the mission of churches to modify the community. Jesus teaches:

> You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp and puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.[6]

The church must shine in the community to point the way toward moral decisiveness. The community must envision the church as an institution to present a better way, and not solely an institution that comes with condemnation. Life was meant to be enjoyed by all. When

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[6]Matthew 5:14-16 (New Revised Standard Version).

persons of the church will become concerned enough to help those who are overtaken in a fault or injustice, work toward restoration and healing, the world will feel better about itself, the church will feel the contribution it is giving in an effort to be obedient to God is worthwhile, and those of the household of faith shall experience the joys of life-changing ministry. The Apostle Paul writes that although the testimonies of those in the church may communicate in human and angelic tongues but have not care and concern for others, it is just as clanging cymbals.[7] Therefore, the work of the church must give testimony of its love, more than to amplify its rituals and customs.

Personal goals

There were some desired personal goals which played a part in why this direction was chosen. Accomplishing these goals was necessary to enable this ministry to get beyond the obstructions that have incarcerated ministry for many years. It was desired that persons would see changes in the administration and seek to imitate the visible example.

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[7]See 1 Corinthians 13:1.

The personal goals identified as a result of this effort were:

1. To reach out to less-equipped persons with a more affectionate, personal intimacy, and not purely an administrative logistical demeanor.

As this model is employed it will serve to help a more personal approach be discovered. It is believed that a more active personal approach will strengthen the relationship with the community. The church that is not presently involved must do more to make a difference in the community. The church must allow itself to become a partner with the community. An overheard question has forced some greater pondering as it was said, "If your church left the community, would it be missed?" If the church has not established a relationship with the community, the church's move would only serve to open up land for retail places to begin operation, which the community would deem more valuable to them. The church must establish a relationship, a kinship--a family relationship with its community. If the church does not have an internal attitude toward family relationships, there is no way it can promote family principles on the outside to a world which sees differently.

Willie Richardson, founder of The Christian Stronghold Baptist Church of Philadelphia, in his book, Reclaiming The Urban Family, identifies the pastor as the

key to the success of family ministry in the church. He writes:

> Unless the pastor has a burden for families that are in great trouble and disgrace, there can be no family ministry that will help to change trends of the downward spiral of African-American family life. Each pastor must have a vision-- driven by faith-- of what family life can become in his church and community.[8]

This is the personal goal that must be accomplished in this effort. If the pastor does not have a genuine attitude for outreach ministry neither will the members. It is possible that mentoring ministry may happen as the result of some individual members taking it upon themselves to do so, but what may be done will be done with no support from the church. This solo mission may be a factor to what extent the mission can be sustained. Therefore, as the Pastor is sincerely desirous of spreading the good news, and is actively a part of the outreach ministry of the church, there will be a response in the service of the congregation.

Another personal goal desired to be accomplished in this task was:

2. To be able to, through preaching and teaching biblical principles, provide inspiration in order for others to imitate the manner of the Pastor of this specific ministry context.

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[8]Willie Richardson, Reclaiming The Urban Family, (Grand Rapids: Zondervan, 1996), 34.

In other words, the effort shall be made to develop a strong church in the Word, in order to bring about a strong church in the world. It is necessary to present a meaningful message that will serve as an instructional tool for teaching others how to serve the community in response to the biblical message. As persons become committed to the pastor's vision and practice a Spirit-filled Christian walk, families can be saved by carrying out the activity to which they are exposed.

Summary

In a day of religious pluralism it is essential that there be preaching and teaching in order to develop a renewed consciousness of what it means to be lost. An absent sensitivity to lostness is paralyzing many churches. There is a difficulty among the fellowship of the faithful as to what are the best courses of action to recover the lost.[9] No matter what the alternative is, the church must be inclusive to love all. It must be a caring, nurturing, discipling fellowship.

The world cannot heal itself. There is an adage, "A skunk cannot smell its own scent." The world does not know the answer to its social ills. Only the church, through a demonstrated lifestyle, a sincere relationship,

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[9]Darrell W. Robinson, "Evangelism Today," Church Administration (October, 1995), 2.

and meaningful ministry, can help the world find the alternatives when moral decisiveness demands action. The world has tried food and finance as a method to get the world to come back in order. For the world to positively return to its former situation, there will have to be a return to the God-consciousness of the past.

Conscientious proclamation of the Word must be paramount in the life of churches. It was believed that if there was an area that needed strength in the leadership of Progressive Union, it was in the proclamation ministry. This model in ministry process served to cause the pastor to prepare messages with a different focus for legitimate ministry beyond the walls of the church. These messages served as training tools necessary to lead the church toward an attitude that would promote receptivity for persons desiring to be trained. Once the seed was planted and persons responded to the theoretical perspective, it was easier to reinforce that information by what was presented in the training seminars and group conference sessions later.

The experience of this project changed the personal focus of the proclamation ministry of the pastor of Progressive Union Baptist Church. It took preaching from a time of inspiration to one of life-changing consequence. The intensity of preaching has changed from one of compliance to one of expectancy. In other words,

there is an expectation of response to the presentation of the message. It is believed that as a result of the new perspective toward the mission, persons will become more involved with a purpose rather than as something to be complimentary toward the administration of the church.

The church must have a heart for evangelism, or it can easily become lost in the mechanisms. The important thing in the success of the evangelistic mission is the availability of the witness. When the people of God present a vessel through which God can minister, evangelism will be a blessing, and it will be successful.

Conclusion

Mentoring is a technique whose proven success in other areas needs to be looked on as an area that can influence outreach ministry. As this project has indicated by the research, there are many traditional methods that have been tried and have been successful to a past generation. However, those methods are not the basis of what is breaking through the mental walls of a new generation. If a verse from the book of Genesis could be paraphrased, "There arose [one] who knew not Joseph." Better stated, there is a generation that has no spiritual relationship for the foundation of its being. As there is no relationship, there is no moral

consciousness. As there is no moral consciousness, there is no moral decisiveness. This lack of relationship leads these persons to seek paths that are more comfortable for themselves even if it means a decision that can be harmful for others. "Our world is in the shape it is because it has lost a moral frame of reference. It wants deliverance, but it does not want the Lord who delivers."[10]

It is going to take the efforts of the church to save the world.

> Society has tried-- through people, movements, money, programs-- to save itself. Yet it continues to decline at an ever-increasing rate. Despite grandiose efforts, Humpty Dumpty still lies shattered on the ground. The only way to make Humpty Dumpty whole again is through the church. The only way to make our communities whole again is through the church. The only way to heal our cities is through the church. For these reasons, the church must fight to keep God at the center of society, while also maintaining the institutional separation of church and state. When God is dismissed from society, so are morality, decency, values, family stability, and meaning in life. Theologically and practically, the church is the world's best and only hope.[11]

The research associated with this model indicated that mentoring is a viable process that will receive favorable response on the part of churches that have had limited success in the outreach ministry. The applied

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[10]Anthony T. Evans, America's Only Hope: Impacting Society in the '90s, (Chicago: Moody, 1993), 113.

[11]Ibid. 122.

method will be an incentive to those within the church, and a blessing to those without the church. A conscientious effort on the part of the pastor and other leaders of the church, to reach those outside of the church will enable the church to be obedient to the Great Commission and to change the world in a meaningful and productive manner. Some of the brothers and sisters in the community are in "darkness." When persons are in darkness the only thing that can help them is light. Once the light is turned on, eyes have to refocus to the light. The charge to the church is to help those in "darkness" refocus and then have the patience while the world can refocus to the point they can truly see.

The transformation that has happened in the life of the Progressive Union Baptist Church family is one that will serve to be a blessing to the Huntsville, Alabama, community for years to come. Lifestyle evangelism through mentoring can have a profound affect on social justice. The community must understand that the mission is not primarily to have persons affiliate with the church as the end goal, but that persons will discover the church as the channel through which they will come to know The One through whom there can be a discovery of values that will perpetuate moral decisiveness. New values in the lives of those who have previously had no direction will create a stronger sense of confidence and security in the

individual. When the nation has positive moral decisiveness as the cornerstone of its lifestyle, the world will find a peace that once was an element of its foundation. There will be greater synthesis among persons, a better definition of community will exist, and ultimately, the nation will be stronger.

Appendices

Appendix A

Statistical and Relative Data

For

Huntsville, Alabama

This section will give the statistical data for the four largest cities in Alabama, and general statistical information about the state.

Table 1
Major Statistics of Huntsville: Context city.
Source: www.tech-comm.com/hunts.al.edc

Table 2
Major Statistics of Montgomery: 3rd Largest City
Source: www.tech-comm.com/mont.al.edc

Table 3
Major Statistics of Birmingham: Largest City
Source: www.tech-comm.com/birmhm.al.edc

Table 4
Major Statistics of Mobile: 2nd Largest City
Source: www.tech-comm.com/mobile.al.edc

Table 5
Major Statistics of the State of Alabama
Source: www.tech-comm.com/al.edc

Table 6
1995 Census Education Statistics Statewide
Places, Towns and Townships 1995

Table 7
1995 Census Economic/Poverty Statistics Statewide
Places, Towns and Townships 1995

Table A-1

Huntsville

Major Statistics

Metro Population 316,134

Population By Age Group (%)

0 - 17:	24.5
18 - 64:	66.5
65+:	9.0

Total Wages & Salaries: $4.9 billion
Median Family Income: $43,100
Civilian Labor Force: 162,190

Employment By Industry (%)

Finance, Insurance & Real Estate: 35
Government: 24%
Manufacturing: 23%
Mining & Construction: 4%
Trans., Comm. & Utilities: 2%
Wholesale & Retail Trade: 19%
Services & Miscellaneous: 25%

Top Five Employers

U.S. Army: 9,862
Intergraph: 4,800
Huntsville Hospital: 4,163
NASA: 3,567
Huntsville City Schools: 3,000

Table A-2

Montgomery

Major Statistics

Metro Population 312,027

Population By Age Group (%)

0 - 17:	27.0
18 - 64:	61.0
65+:	12.0

Total Wages & Salaries: $3.3 billion
Median Family Income: $36,600
Civilian Labor Force: 153,770

Employment By Industry (%)

Finance, Insurance & Real Estate: 6%
Government: 30%
Manufacturing: 10%
Mining & Construction: 4%
Trans., Comm. & Utilities: 4%
Wholesale & Retail Trade: 21%
Services & Miscellaneous: 25%

Top Five Employers

State Of Alabama: 19,000
Maxwell Air Force Base: 9,000
State Board of Education: 3,900
City of Montgomery: 2,700
Baptist Medical Center: 1,500

Table A-3

Birmingham

Major Statistics

Metro Population 872,246

Population By Age Group (%)

0 - 17:	25.0
18 - 64:	61.0
65+:	14.0

Total Wages & Salaries: $10.42 billion
Median Family Income: $36,200
Civilian Labor Force: 442,820

Employment By Industry (%)

Finance, Insurance & Real Estate: 7%
Government: 16%
Manufacturing: 11%
Mining & Construction: 5%
Trans., Comm. & Utilities: 8%
Wholesale & Retail Trade: 25%
Services & Miscellaneous: 28%

Top Five Employers

Univ. of Alabama Birmingham: 15,137
BellSouth Communications: 7,500
State of Alabama: 7,436
Birmingham Public Schools: 4,375
Alabama Power Company: 3,652

Table A-4

Mobile

Major Statistics

Metro Population 512,161

Population By Age Group (%)

0 - 17:	28.5
18 - 64:	59.7
65+:	11.8

Total Wages & Salaries: $4.3 billion
Median Family Income: $31,900
Civilian Labor Force: 257,170

Employment By Industry (%)

Finance, Insurance & Real Estate: 4%
Government: 17%
Manufacturing: 15%
Mining & Construction: 7%
Trans., Comm. & Utilities: 7%
Wholesale & Retail Trade: 25%
Services & Miscellaneous: 25%

Top Five Employers

Mobile County School System: 6,706
Univ. South Alabama: 5,454
Scott Paper Company: 2,000
Mobile Infirmary Medical Center: 3,380
International Paper Company: 2,200

Table A-5

Alabama Quick Facts

Population: 4.2 million

Land Area: 51,998 sq. miles

Households: 1.5 million

Civilian Labor Force: 1.9 million

Median Family Income: $32,300

Employment mix:

Manufacturing(24%),
Trade(22%),
Services(18.4%)

Ethnic Makeup: 73.6% White, 25.3% Black, 0.6% Hispanic

Median Age: 33.3 years

Total Wages by industry sector:

Health Services ($3.1 billion)
Utilities ($1.49 billion)
Wholesale Durable ($1.46 billion)
Business Services ($1.06 billion)

— Housing, Education, Employment, and Disability

Place	Housing units, 1990 (cont'd): Vacant units for sale or rent[1]	Occupied units: Total	Owner-occupied units: Percent	Owner-occupied units: Median value[2] (dol)	Rented units: Median rent[3] (dol)	Substandard units[4] (percent)	Education, 1990: School enrollment: Public	School enrollment: Private	Attainment[5], percent with—: 12 years or more	Attainment[5], percent with—: 16 years or more	Civilian employment and occupation, 1990: Unemployed: Total[6]	Unemployed: Rate[7]	Employed[8]: Total	Employed[8]: Rate per 1,000 employees: Managerial, professional, technical	Employed[8]: Rate per 1,000 employees: Precision production, craft and repair	Disability, 1990: Work disabled persons (percent)[9]
	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
UNITED STATES	5 114 502	91 947 410	64.2	79 100	374	5.3	54 884 252	10 122 849	75.2	20.3	7 792 248	6.3	118 681 207	30.1	11.3	8.2
ALABAMA	81 774	1 506 790	70.5	53 700	229	4.5	940 143	116 259	66.9	15.7	128 587	6.9	1 741 794	30.1	13.0	9.7
Alabaster city	152	4 921	82.7	78 900	311	3.7	3 104	787	77.6	24.4	220	2.8	7 550	34.6	10.1	6.0
Albertville city	312	9 838	68.3	44 400	232	2.0	2 877	217	61.2	11.6	539	7.7	6 424	24.5	13.1	11.3
Alexander City	252	5 749	64.8	47 900	174	3.9	3 477	180	60.4	14.2	336	4.8	6 718	20.8	11.4	9.9
Anniston city	815	10 807	60.4	49 700	198	3.0	5 426	866	67.0	17.9	1 303	12.1	9 510	28.6	10.4	13.4
Athens city	474	6 662	63.1	60 000	232	2.8	3 440	448	68.3	20.4	498	6.0	7 745	32.0	13.9	10.0
Auburn city	1 009	13 444	37.0	80 900	290	3.4	18 968	934	88.1	50.1	1 053	6.8	14 339	43.9	4.8	4.1
Bessemer city	872	12 584	59.1	40 500	184	5.5	7 281	806	57.8	7.2	1 413	10.6	11 907	19.1	11.7	12.7
Birmingham city	9 176	105 437	53.4	44 500	225	4.3	58 988	9 259	69.3	18.2	11 250	9.3	110 158	27.5	9.6	10.3
Center Point CDP	513	8 518	69.1	82 900	314	1.0	4 785	815	82.0	14.7	511	4.1	11 953	27.9	12.2	6.3
Cullman city	249	5 620	58.8	60 900	198	0.9	3 560	218	65.2	17.0	257	4.4	5 854	29.9	8.6	11.0
Daphne city	304	4 411	70.8	76 300	364	2.1	2 009	853	88.5	35.3	245	4.1	5 881	39.5	8.7	5.4
Decatur city	1 258	19 134	61.7	68 000	277	2.0	10 803	1 268	74.0	20.5	1 378	5.7	22 814	32.3	13.2	6.3
Dothan city	1 105	20 685	60.8	58 900	229	3.8	12 498	1 524	70.5	19.3	1 288	4.8	25 019	29.5	11.3	8.2
Enterprise city	655	7 836	63.0	64 500	271	2.0	5 314	370	76.8	23.2	552	6.3	8 217	34.8	9.3	9.8
Eufaula city	312	4 898	63.5	51 000	169	8.4	3 125	402	62.4	15.5	460	7.5	5 690	25.1	12.7	9.4
Fairfield city	330	4 568	62.9	50 500	209	3.8	2 647	710	71.3	17.1	471	8.8	5 027	27.9	6.8	9.2
Florence city	720	14 910	60.5	53 400	226	1.7	6 879	1 148	70.2	22.6	1 177	7.0	15 626	29.7	12.3	9.4
Forestdale CDP	80	4 041	86.0	68 700	294	0.8	1 878	491	80.9	18.5	144	2.7	5 221	34.9	12.0	7.8
Fort Payne city	329	4 775	69.2	46 400	187	2.9	2 474	65	59.1	10.8	215	3.7	5 554	19.8	14.3	12.9
Gadsden city	1 088	17 512	64.8	36 300	181	2.3	8 305	1 072	61.5	10.7	1 455	8.4	15 914	21.6	12.3	12.3
Hartselle city	175	4 109	73.8	55 100	213	2.8	2 590	182	70.6	14.2	304	5.8	5 119	27.5	16.5	9.8
Homewood city	470	10 193	52.8	89 100	345	0.8	5 358	1 337	90.6	42.0	393	3.2	12 003	49.0	4.5	3.8
Hoover city	868	16 084	60.8	112 700	413	0.7	8 417	2 259	94.2	45.8	551	2.4	22 058	49.8	4.8	3.8
Hueytown city	156	5 754	84.4	54 200	308	2.8	3 053	443	75.4	9.8	393	5.3	6 954	24.6	14.0	8.5
Huntsville city	3 863	63 058	59.8	78 200	329	2.8	38 958	6 335	82.0	33.3	4 806	6.8	81 390	44.9	8.2	7.1
Jacksonville city	208	3 818	49.7	61 000	224	1.2	4 581	154	74.8	30.0	378	8.3	4 160	33.9	5.5	8.4
Jasper city	328	5 360	67.8	56 000	204	2.4	2 807	389	64.9	16.9	304	5.5	5 234	29.0	15.1	11.9
Madison city	513	5 967	81.0	98 400	418	1.4	3 125	488	82.4	49.0	263	3.0	8 590	59.2	7.5	4.6
Mobile city	8 652	75 442	58.1	55 400	248	4.2	42 297	11 800	74.8	21.4	6 320	8.2	81 970	33.0	9.1	8.9
Montgomery city	4 987	69 968	60.1	82 200	294	5.0	45 032	9 062	75.7	24.6	6 512	7.3	83 028	32.4	9.1	8.3
Mountain Brook city	193	7 868	83.1	190 900	418	0.5	4 065	1 095	97.1	67.4	175	1.8	9 269	60.4	1.4	3.4
Northport city	167	8 519	60.2	69 300	278	2.8	4 622	410	73.1	23.1	508	6.1	7 847	34.1	11.8	9.4
Opelika city	559	8 248	61.1	98 800	214	3.5	5 056	284	69.9	18.5	772	7.0	10 277	28.3	11.0	9.2
Ozark city	527	4 886	59.3	52 500	199	3.3	3 307	238	72.0	14.7	422	7.7	5 088	29.9	15.1	10.5
Phenix City	798	8 745	55.1	48 900	198	4.5	5 340	658	59.1	10.8	1 043	8.0	10 576	21.4	14.5	10.7
Pinson Clay-Chalkville CDP	120	3 656	86.8	66 400	307	1.1	2 784	444	84.0	14.8	320	5.8	5 417	27.8	13.0	6.3
Prattville city	228	8 625	77.3	82 300	291	2.8	4 724	738	75.0	18.5	544	5.5	8 286	28.0	11.7	9.4
Prichard city	1 146	11 121	57.4	35 000	120	8.8	10 087	1 098	53.7	5.1	2 299	17.8	10 515	15.1	13.3	12.1
Saks CDP	151	4 135	77.0	56 100	294	1.8	2 788	248	72.8	14.9	377	7.1	4 860	28.5	13.5	10.5
Saraland city	130	4 291	76.2	55 400	265	3.3	2 227	752	73.0	9.1	247	4.4	5 317	22.9	14.7	10.6
Scottsboro city	319	5 481	65.8	52 700	189	3.2	3 142	133	67.5	14.9	315	4.7	6 436	28.3	13.3	9.3
Selma city	602	8 731	53.4	45 500	161	7.4	6 118	875	60.5	15.8	1 000	10.8	8 150	27.9	9.2	11.7
Sheffield city	251	4 326	65.7	42 600	172	2.4	2 061	185	65.8	13.6	350	7.4	4 361	23.8	12.2	9.2
Sylacauga city	309	4 980	62.4	51 600	162	4.4	2 751	178	65.8	17.7	268	4.8	5 363	29.2	10.8	10.8
Talladega city	358	5 951	62.2	42 300	166	5.2	4 366	625	58.6	12.1	772	11.1	6 209	24.4	11.5	15.1
Tallmans Corner CDP	384	8 359	74.8	54 300	238	3.8	3 815	758	70.3	9.5	688	7.6	8 161	23.5	19.8	10.0
Troy city	405	4 684	55.0	53 000	190	3.2	4 785	284	67.3	22.6	443	7.8	5 387	29.8	7.6	8.3
Tuscaloosa city	1 292	29 467	46.9	62 900	258	3.4	27 482	2 546	72.1	27.3	2 445	7.0	32 724	35.0	8.6	7.2
Tuskegee city	417	4 087	51.8	50 000	197	6.9	2 908	2 330	72.0	27.6	819	18.5	4 137	36.9	4.6	9.0
Vestavia Hills city	284	7 710	75.7	134 500	398	0.9	4 372	1 060	94.9	53.2	249	2.5	9 558	55.1	3.0	3.6

— Population, Households, Income and Poverty, and Housing

Place	Population characteristics, 1990 (cont'd): Percent (cont'd): Age (cont'd): 55 to 64 years	65 to 74 years	75 years and over	Female	Households and group quarters, 1990: Households: Number	Percent change, 1980-1990	Persons per household	Percent: Female family householder[1]	One person	Group quarters: Persons in group quarters (percent of total population)	Money income, 1989: Households: Median	Percent with $100,000 or more	Percent below poverty level, 1989: Persons	Families	Housing units, 1990: Total	Percent change, 1980-1990
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
UNITED STATES	6.5	7.3	5.2	51.3	91 947 410	14.4	2.63	11.8	24.8	2.7	30 056	4.4	13.1	10.0	102 263 678	15.7
ALABAMA	9.0	7.5	5.5	52.1	1 506 790	12.2	2.62	13.4	23.8	2.3	23 597	2.3	16.3	14.3	1 670 379	13.8
Alabaster city	5.5	4.1	3.7	51.3	4 921	NA	2.94	9.9	13.5	1.9	39 261	1.7	5.8	4.2	5 144	NA
Albertville city	6.8	6.8	6.4	53.6	5 638	30.3	2.46	11.7	25.5	1.0	21 337	1.7	17.6	14.7	6 238	27.7
Alexander City	9.6	9.2	8.0	54.5	5 745	17.9	2.55	15.9	25.9	1.9	20 970	2.2	17.1	13.7	6 170	20.1
Anniston city	10.1	10.3	7.1	54.5	10 807	-1.8	2.42	18.8	30.5	1.7	19 099	2.8	24.4	19.2	12 100	2.3
Athens city	9.8	6.3	7.0	53.1	8 562	25.0	2.47	12.1	27.9	2.7	25 823	2.3	14.4	10.3	7 271	29.9
Auburn city	4.1	3.2	2.4	49.3	13 444	29.3	2.23	6.3	32.5	11.4	12 931	2.9	39.9	14.8	14 673	34.9
Bessemer city	9.7	9.6	7.9	54.7	12 584	12.4	2.62	23.6	27.8	1.5	16 331	0.7	29.7	24.3	13 763	15.8
Birmingham city	8.7	8.1	6.8	54.3	105 437	-1.8	2.46	21.7	31.9	2.5	19 193	1.4	24.6	20.8	117 691	2.8
Center Point CDP	8.9	8.4	3.5	51.8	8 516	7.8	2.64	11.3	16.6	0.7	32 469	2.3	7.1	5.8	9 081	8.5
Cullman city	11.1	11.4	10.8	54.9	5 820	10.0	2.27	11.2	30.6	4.7	21 114	2.4	17.2	12.5	5 933	6.5
Daphne city	6.5	6.9	3.6	51.0	4 411	NA	2.53	8.9	22.9	1.0	36 017	4.7	7.1	6.4	4 674	NA
Decatur city	9.0	7.1	5.0	52.4	19 134	25.7	2.50	12.2	28.1	1.8	30 005	3.0	12.7	10.0	20 640	27.1
Dothan city	8.6	7.5	5.1	53.1	20 685	19.1	2.55	14.8	28.1	1.8	25 790	2.8	17.0	13.2	22 190	18.1
Enterprise city	8.8	6.9	4.6	51.7	7 636	20.2	2.81	12.4	22.1	0.9	26 276	1.9	15.0	11.1	8 466	24.2
Eufaula city	8.6	8.0	5.8	53.4	4 898	19.2	2.63	17.0	25.2	2.4	21 920	3.2	20.4	16.3	5 457	21.4
Fairfield city	8.8	9.5	6.2	55.9	4 568	-3.7	2.59	22.8	27.2	3.0	21 065	0.5	20.5	18.0	4 988	-0.2
Florence city	9.7	9.3	7.3	54.2	14 910	9.0	2.35	13.3	29.6	3.8	21 459	1.9	18.5	14.3	15 913	11.0
Forestdale CDP	12.4	10.1	5.9	52.6	4 041	3.7	2.57	8.5	19.7	0.0	34 655	2.7	5.0	3.3	4 160	5.1
Fort Payne city	10.1	8.7	7.1	53.6	4 775	8.9	2.45	12.2	26.6	1.3	20 516	2.2	14.1	10.2	5 238	12.7
Gadsden city	11.0	11.6	8.7	54.5	17 512	-3.7	2.38	15.8	30.7	1.9	19 187	1.6	20.4	18.5	19 146	-2.9
Hartselle city	9.6	7.9	5.1	52.4	4 109	NA	2.62	11.1	21.1	0.2	28 693	1.5	10.5	7.4	4 349	NA
Homewood city	6.8	7.8	8.3	55.0	10 193	6.8	2.08	10.6	38.5	7.3	30 518	3.7	8.7	3.2	10 731	9.2
Hoover city	8.8	6.4	3.5	52.7	18 084	124.6	2.46	7.7	24.8	0.8	44 747	9.0	3.0	2.2	17 036	122.3
Hueytown city	10.4	8.9	6.5	52.1	5 754	21.1	2.62	10.7	19.4	1.3	29 080	1.6	7.0	5.8	5 970	21.1
Huntsville city	9.6	8.3	3.7	51.4	63 058	24.2	2.46	11.8	27.1	2.7	32 295	4.8	11.8	8.9	67 827	27.3
Jacksonville city	8.9	5.9	5.3	53.0	3 818	NA	2.30	9.4	32.4	19.2	22 092	0.2	21.0	7.2	3 920	NA
Jasper city	9.9	10.1	9.0	54.3	5 350	22.2	2.43	12.9	28.8	4.0	22 476	3.4	18.4	12.1	5 815	18.8
Madison city	5.7	2.2	1.4	49.4	5 967	NA	2.48	8.7	24.1	0.5	42 911	5.4	4.2	3.1	6 618	NA
Mobile city	8.6	7.9	5.8	53.8	75 442	5.3	2.53	18.3	28.4	2.7	22 448	3.1	22.4	18.4	82 617	9.8
Montgomery city	7.9	6.7	5.0	53.5	89 968	11.6	2.59	17.7	27.4	3.0	26 311	2.8	18.1	14.4	78 638	13.7
Mountain Brook city	11.5	9.6	8.5	53.3	7 858	8.6	2.52	5.6	23.4	0.0	85 372	31.8	2.1	1.4	8 127	9.7
Northport city	8.3	6.3	6.8	54.0	6 519	36.3	2.58	15.2	25.2	3.0	27 552	2.9	17.2	13.1	8 793	35.3
Opelika city	8.0	8.6	5.5	53.2	8 248	8.8	2.63	16.3	24.0	2.1	25 389	2.8	20.8	17.0	8 956	8.0
Ozark city	9.1	7.8	6.7	53.0	4 988	7.5	2.52	13.7	28.8	2.6	23 078	1.3	16.7	10.7	5 621	11.7
Phenix City	10.0	8.2	5.9	53.7	9 745	0.3	2.55	20.5	27.1	1.7	20 478	1.1	22.2	18.3	10 813	3.3
Pinson-Clay-Chalkville CDP	5.3	4.0	1.8	50.7	3 656	NA	3.01	8.4	13.1	0.0	37 469	1.9	3.5	2.8	3 807	NA
Prattville city	9.0	5.5	3.9	51.3	6 825	18.1	2.65	11.8	16.8	0.8	32 493	1.5	11.4	8.3	7 184	14.8
Prichard city	7.5	6.5	4.7	54.5	11 121	-7.8	30.3	33.9	20.7	1.7	11 578	0.4	44.1	40.4	13 037	-0.2
Saks CDP	10.0	8.7	3.4	51.3	4 135	9.2	2.69	9.7	18.0	0.0	29 563	1.5	8.0	5.3	4 390	9.8
Saraland city	9.6	6.9	3.8	50.9	4 291	NA	2.74	9.5	17.2	0.0	30 147	0.7	7.2	5.5	4 494	NA
Scottsboro city	10.8	8.2	5.8	53.0	5 481	4.4	2.48	11.8	24.6	1.5	24 678	2.2	14.5	10.5	5 909	1.1
Selma city	8.8	8.3	7.8	56.1	8 731	-6.0	2.64	25.2	29.3	3.0	15 917	1.8	35.7	31.0	9 556	-2.3
Sheffield city	10.4	11.6	7.9	53.8	4 326	-6.4	2.40	14.9	29.3	0.1	20 134	1.8	21.0	15.2	4 709	-3.1
Sylacauga city	10.3	9.8	7.4	54.1	4 980	5.8	2.50	14.1	28.1	0.6	19 950	1.5	19.6	14.3	5 422	10.5
Talladega city	8.4	7.5	8.0	50.8	5 951	-1.9	2.67	20.1	24.6	12.5	18 172	0.9	28.2	23.4	6 463	0.8
Tillmans Corner CDP	8.4	5.4	2.9	50.8	8 359	20.9	2.83	11.1	18.7	0.0	27 710	1.7	14.2	12.0	8 898	24.8
Troy city	8.4	7.2	7.0	54.2	4 684	9.3	2.41	16.8	31.0	13.5	17 254	2.5	30.2	20.8	5 150	11.5
Tuscaloosa city	7.9	6.8	4.9	52.2	29 467	12.7	2.35	14.5	31.9	11.0	19 568	3.1	26.7	17.1	31 194	10.6
Tuskegee city	6.1	8.0	8.6	55.6	4 087	-1.6	2.51	26.6	32.5	16.2	15 531	1.2	36.2	28.0	4 713	1.9
Vestavia Hills city	9.7	9.1	6.8	53.7	7 710	30.3	2.53	8.3	23.1	1.3	49 856	15.7	2.6	1.8	8 034	30.7

Appendix B

Learning Objective

"Evangelism Through Mentoring In The Urban Community"

Objective

The objective is to use the mentoring concept as an alternative evangelistic tool in a two-fold venture:

(1) Get members of the church involved in the evangelistic ministry by teaching them to utilize their personal skills and biblical knowledge as a way of reaching persons who are unchurched.

(2) Help under-skilled persons to discover new skills that will aid in employment.

Appendix C

This section contains the Training Plan for the model. This is the overview information, along with the scheduled training dates.

Table 1

Appendix C

Training Plan
by
Wayne Snodgrass

MINISTRY CONTEXT Progressive Union Baptist Church; Huntsville, AL

I. Lesson 1 November 2, 1996-- 9:00 a.m.

A. Introduction

B. Scripture: Acts 9:10-31

C. Assignments

II. Lesson 2 November 9, 1996-- 9:00 a.m.

A. Assessing Your Potential: Overcoming Obstacles to Change

1. 12 Demons

2. 12 Directions

B. Preferred Work Style Model Sheet

Table 1a

C. Reports

III. Lesson 3 November 16, 1996-- 9:00 a.m.

A. Developing Your Options

B. Tracking Model Profile

C. Reports

IV. Lesson 4 Evaluating The Process

V. Evaluation Final Turn in December 7

Summary reports due

Turn in all evaluations <u>not later than</u> December 16, 1996

Appendix D

Lesson Plans

This section contains the Lesson Plans for the Training sessions.

Table 1

Lesson Plan One

-Acts 9;10-18.

Table 2

Lesson Plan Two-

a. Clearing The Runway: Overcoming Obstacles To Change.
b. Preferred Work Style Sheet

Table 3

Lesson Plan Three

-Acts 9:18-30; Developing Your Options

Table 1

Session One

Scripture Lesson 1.

I. Text Acts 9:10-18

A. Acts 9:10-11

1. Ministry for God always requires action on our part.

2. He is Praying.

B. Acts 9:12-14

1. Many will be lost in our world because memories of church persons are too good.

2. We must forget the "When I remember them...",
3. Ananias answered, "I have heard many...

a. Much of the time our information is not factual, but something that has been heard.

b. The lack of desire to go may be shrouded with just enough fact to justify our lack of participation.

Table 1a

C. Acts 9:15-16

1. God says "Go."

2. It can be difficult on the part of church members to ascertain how God has planned to carry out the mission of divine intervention.

D. Acts 9:17

1. In obedience to the will of God Ananias responds to the command.

2. Until persons who are in need by us can be called by the name, "Brother or sister," there may be a lack of commitment on the part of some.

II. Summary

III. Reports and Discussion

Table 2

Session Two

Overcoming Obstacles To Change 2a-2c

Preferred Work Style Sheet 2d-2h

Table D-2d Instrumentation Sheet

Table D-2e Scoring Sheet

Table D-2f Summary Profile Scale

Table D-2g Summary Form

Table D-2h Vocational Ministry Map

Table D-2i Vocational Characteristic

Table 2a

Clearing the Runway: Overcoming Obstacles to Change

Table 2-b

Demon 1
There aren't many good opportunities out
there so why bother?

Disciple 1
A good job Is like a good lover.
You only need one.

Demon 2
You can't teach an old dog new tricks.

Disciple 2
You're not an old dog,
and you don't need tricks.

Demon 3
Don't blow your own horn.

Disciple 3
You have to blow your own horn;
just be sure to play a melodic tune.

Demon 4
That new arena is too political.

Disciple 4 .
All arenas are political;
what varies are the stakes.

Demon 5
I'm never lucky when it comes to making
changes.

Disciple 5
You can create your own luck.

Demon 6
Change is too overwhelming;
I wouldn't know how to go about It.

Disciple 6
Use your everyday coping skills,
and approach this problem as though
it were just another work responsibility.

Table 2-c

Demon 7
I don't know where to start.

Disciple 7
Start anywhere and everywhere.

Demon 8
They' (management, the new employer)
will never buy my idea.
The system Is too inflexible.

Disciple 8
There Is no universal "they' to stop you.
Until you try, you never know what's possible.

Demon 9
I don't have the time to make a change.

Disciple 9
This Is all the time you have.
Use It to your best advantage.

Demon 10
I'm afraid I'll end up liking the new
situation less than the old.

Disciple 10

There are many ways to explore
possibilities before making changes.

Demon 11
I'm too lazy.

Disciple 11
What's really stopping you?

Demon 12
Wanting to change is childish,
irresponsible, and a sign of immaturity.

Disciple 12
Wanting to change is natural, normal,
predictable, and grown-up.

Table D-2d

Instrumentation

Instructions: Here are eighteen sets with four words or phrases listed below. The statements reflect interests, values, and the ways we deal with daily life situations. Rank in order each set assigning a 4 to the word or phrase that most closely describes you, a 3 to the one that next best describes you, a 2 to the one that next applies to and a 1 to the word or phrase that is least descriptive of you. Be to assign a different ranking number to each of the four choi

1. a. ___ Counseling b. ___ Scholarship c. ___ Technology/computers d. ___ Administration	2. a. ___ Discovery skills b. ___ Deciding skills c. ___ Thinking skills d. ___ Valuing skills	3. a. ___ Christian ethics b. ___ Theology c. ___ Practical ministry d. ___ Pastoral care
4. a. ___ Organizing information b. ___ Reflecting on ideas c. ___ Creating new ways of doing things d. ___ Responding to feelings	5. a. ___ Personal tasks b. ___ Information tasks c. ___ Technical tasks d. ___ Executive tasks	6. a. ___ Ecologist a. ___ Artist c. ___ Public relations d. ___ Scientist
7. a. ___ Exegetical study of Bible b. ___ Teaching others Bible c. ___ Practical application of Bible d. ___ Devotional study of Bible	8. a. ___ Education b. ___ Computer science c. ___ Biology d. ___ Sociology	9. a. ___ Imagination b. ___ Information c. ___ Interpretation d. ___ Innovation
10. a. ___ Experiment with new ideas b. ___ Develop theories or ideas c. ___ Seek and develop opportunities d. ___ Being sensitive to values	11. a. ___ Symbols b. ___ Images c. ___ People d. ___ Actions	12. a. ___ Do it b. ___ Understand it c. ___ Think about it d. ___ Enjoy it
13. a. ___ Feeling b. ___ Watching c. ___ Thinking d. ___ Doing	14. a. ___ Influencing and leading others b. ___ Choosing best solutions c. ___ Testing theories and ideas d. ___ Listening with open mind	15. a. ___ What is this? b. ___ Why are we doing this? c. ___ What can this become? d. ___ How does this work?
16. a. ___ Gathering data b. ___ Designing experimentation c. ___ Setting goals d. ___ Being personally involved	17. a. ___ Adapt it b. ___ Enrich it c. ___ Analyze it d. ___ Absorb it	18. a. ___ Observe b. ___ Evaluate c. ___ Involve d. ___ Activate

Scoring Sheet

Instructions: Transfer your numerical ranking for each item on the inventory to the correct space in the columns below. Then add the numbers in each column and enter the totals.

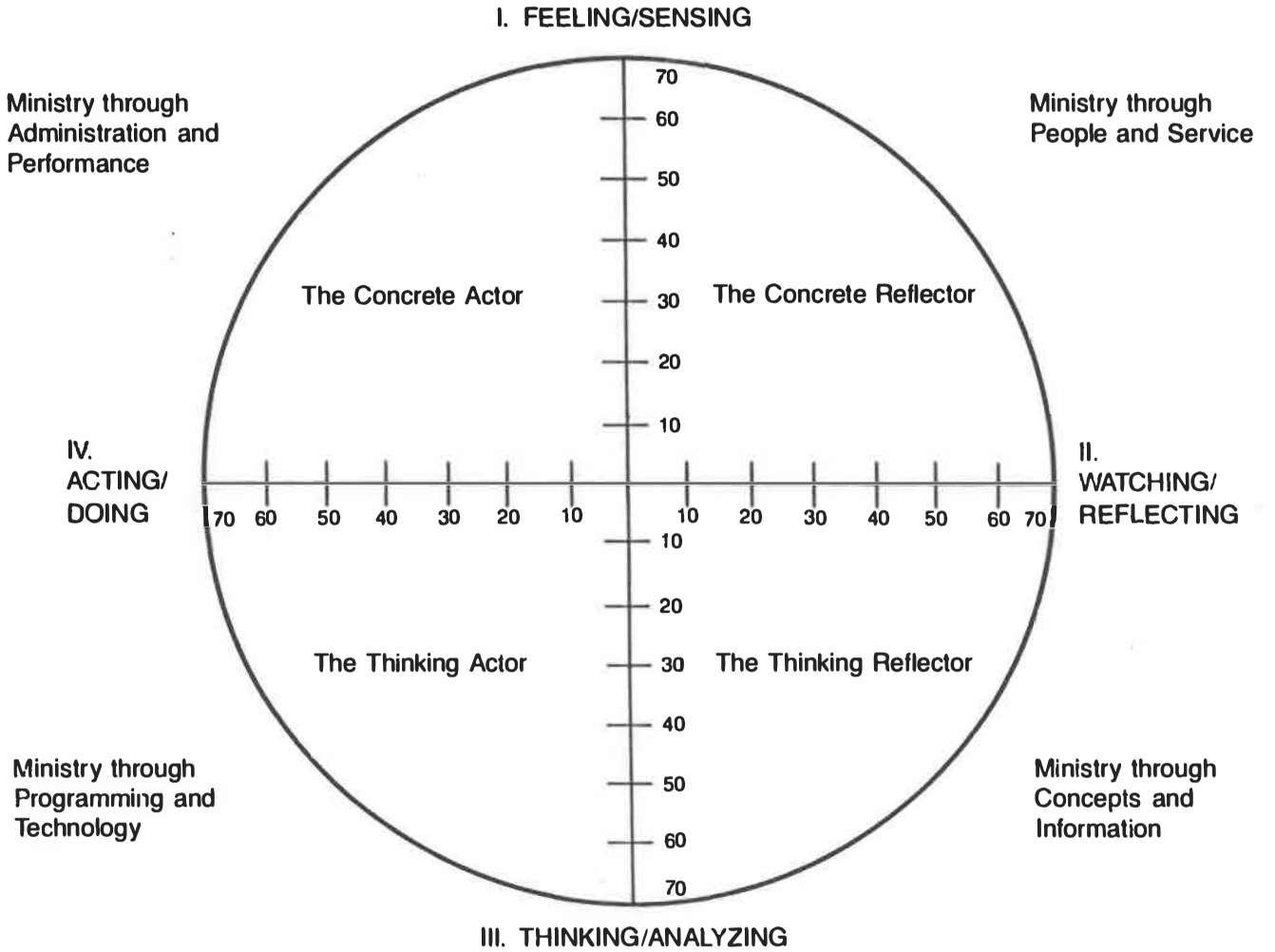
1a ____	1b ____	1c ____	1d ____
2d ____	2c ____	2b ____	2a ____
3d ____	3b ____	3a ____	3c ____
4d ____	4b ____	4a ____	4c ____
5a ____	5b ____	5c ____	5d ____
6b ____	6d ____	6a ____	6c ____
7d ____	7a ____	7c ____	7b ____
8d ____	8c ____	8b ____	8a ____
9a ____	9b ____	9c ____	9d ____
10d ____	10b ____	10a ____	10c ____
11c ____	11b ____	11a ____	11d ____
12d ____	12b ____	12c ____	12a ____
13a ____	13b ____	13c ____	13d ____
14d ____	14c ____	14b ____	14a ____
15a ____	15b ____	15d ____	15c ____
16d ____	16a ____	16c ____	16b ____
17d ____	17a ____	17c ____	17b ____
18c ____	18a ____	18b ____	18d ____
TOTALS ____	____	____	____
I.	II.	III.	IV.

Table D-2e

Table D-2f Summary Profile Scale

Summary Profile

Instructions: Record scores for each quadrant and connect lines. Then shade the area where lines are connected.



In summary, let's categorize the four ministry styles on a chart.

Ministry Style	Career Orientation	This person is . . .	Most meaningful places are where . . .	Ministry will be . . .
Concrete Reflector	people and service	a counselor	people are involved in life issues	supportive, encouraging, personal
Thinking Reflector	concepts and information	an analyzer	people are working with information and facts	accurate, theoretical, conceptual
Thinking Actor	programming and technology	a problem-solver	people are working with direct application of ideas	practical, technical, organized
Concrete Actor	administration and performance	an adventurer	people are performing and making things happen	enthusiastic, stimulating, dramatic

Findings

Taking some clues from what you have read and discussed so far, make some beginning statements about your ministry style. Use some ideas from the chart but also draw from your own experiences.

1. Your ministry style is . . .

2. Your career orientation is . . .

3. You can best be described as a . . .

4. Your most meaningful places are where . . .

5. For you, ministry will be . . .

Table D-2g Summary Form

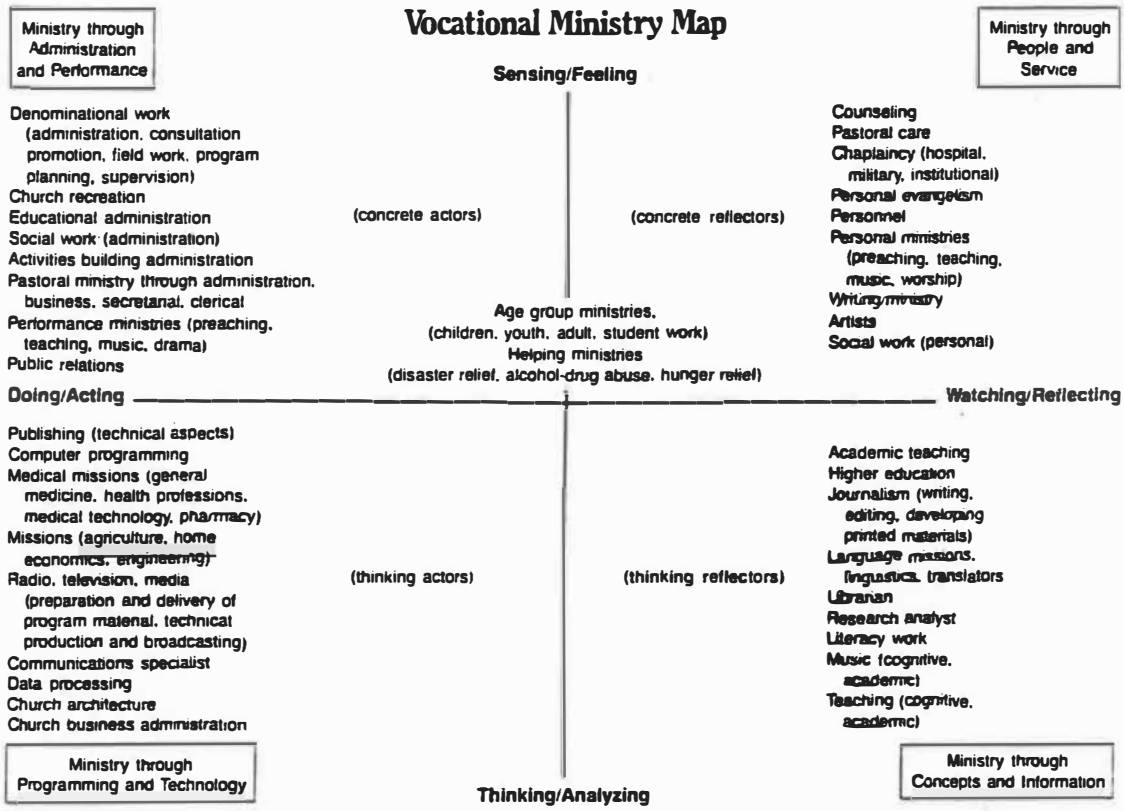



Table D-2h Vocational Ministry Map